MISSION BULLETIN

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MISSION BULLETIN

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CONTENTS

Page

Editorial Section

Impressions 86

Articles

Colonialism and the Christian Conscience 87
La Presse Communiste Chinoise 91
The Beginning of the Catholic Mission on Bali .....*by John Kersten, S.V.D.* 95

Features

Catholiques et Contre-Révolutionnaires .....*par le Père Léon Trivière* 98
Tala and Picture Story 105
Thanksgiving Ceremonies of the Philippine Rice Farmer .....
by Rev. Fr. Richard Arens, S.V.D. 110

Notes and Information 112

Press Review 120

Correspondence and Book Review 127

Reporting Communist Policy

Freedom of Expression 128
Chinese Written Language 128
Red Cooperatives 129
Reds Open 'Shanghai Bureau' 131
Red China's Military Leaders 132
Swindling or Public Finance 134
Burmese Reds 134
Reds Exploit Peasants 135

Newsbriefs 137

Mission Chronicle

Missionary Societies 143
The Dioceses 143
Neighboring Missions 149
Mohammedans 161
Chinese Abroad 162

Lettre de Famille 164

COVER: A weary Filipino farmer returns home carrying his simple plow. His industry is astonishing, considering the enervating climate; dawn to dusk finds him working.

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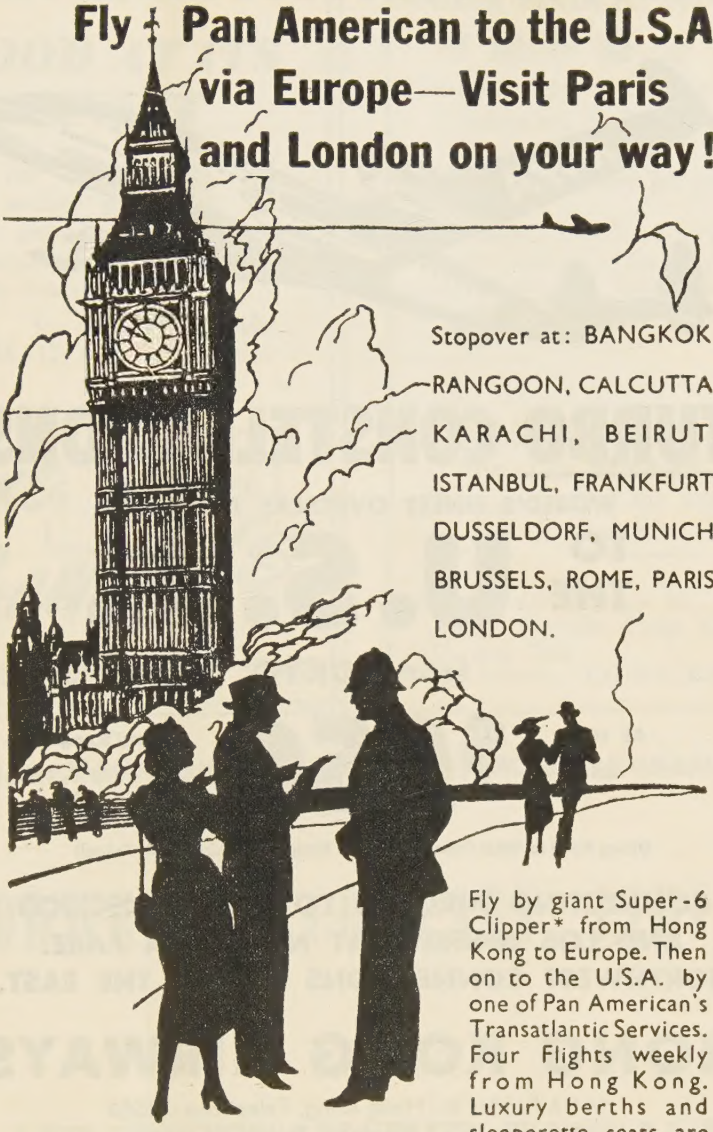

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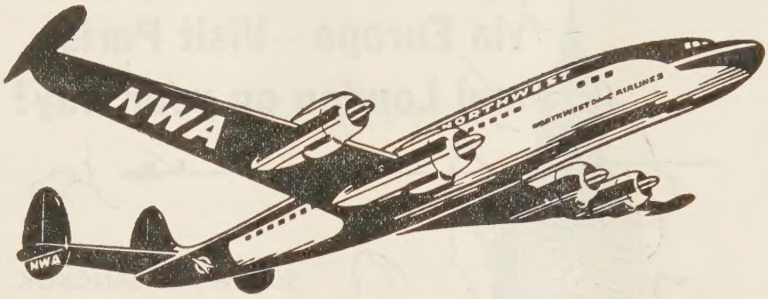

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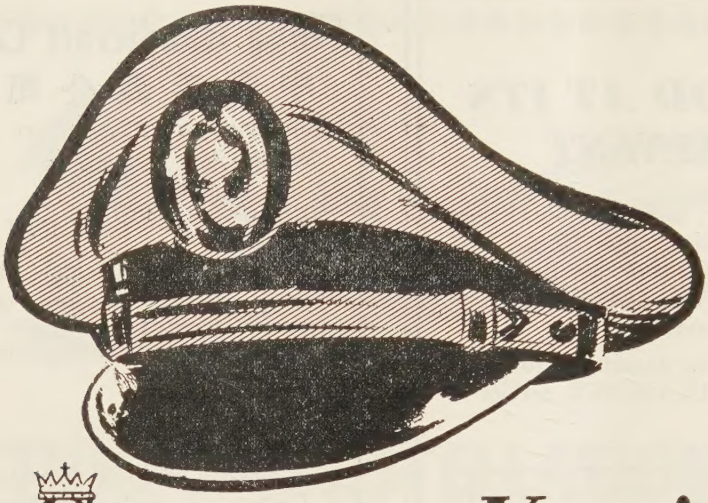

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IMPRESSIONS

YOUR editor was among those privileged to attend the First Asian Congress of the Lay Apostolate, held in Manila, December 3-8, 1955. Having His Eminence, Cardinal Gracias preside at the Congress, the presence of the Nuncio to the Philippines, Archbishop Vagnozzi, along with many of the Philippine Hierarchy and visiting Church dignitaries, including the Patriarch of Goa, made the Congress unforgettable. Add to that the warm hospitality of the Filipino laity, the glorious closing procession with all its colorful adjuncts and those days in Manila can not but remain a treasured memory.

That which made the deepest impression was the high calibre of the lay delegates from the various Asian countries. One would go far to find another group as mentally alert, as zealous for the Kingdom of Christ as were those delegates. To them the lay apostolate is not merely a phrase; rather it is a call to action, the summons to live Catholic life to its fullest. They came to Manila seeking ideas, filled with the one thought of broadening their usefulness to their fellow-countrymen. In conversation with them one could almost physically sense the fire of zeal that burned in their hearts. They were not naïve idealists. They knew the handicaps existing in their various countries. They did not expect to change people by merely wishing for it. It was a glad surprise to hear what has already been done in some places in the line of Catholic Action, and an even happier augury for the future to see how ready all were to improve methods and widen the scope of their activities. The 'workshop', where discussion groups freely interchanged ideas, were the most fruitful part of the Congress. Surely, the Church in Asia will profit by the ideas and methods of application brought forth in those 'workshops'. Realism and practicability were the keynote.

One unexpected result of the Congress was a request that the Mission Bulletin serve as Catholic Action information medium of all of the Orient. This came from a meeting of the Hierarchy. Naturally, the Mission Bulletin is delighted to have this opportunity to further assist the work of the Church in all Asian countries from Korea to India, Pakistan, and Borneo inclusively. The policy has been to cover all these countries, now that the China mainland 'bamboo curtain' has forced a change in the original scope of the magazine. We here at the Bulletin are ready and willing to do all in our power. However, we must remind our readers in the Asian countries that we are dependent on them, that they must send us the material as it is financially impossible for us to personally cover the countries concerned. The publicizing of your activities can be an encouragement and an inspiration to others who have like problems.

The printing of all that was said and done at the Manila Congress is not the province of the Mission Bulletin. Chosen items will be printed, such as the outstanding speech of Senator Rodrigo given in this issue. We crave the indulgence of those whom we apparently neglect.

The Manila Congress proved conclusively that the spark of Catholic Action has lighted in Asia. It is up to us to fan the spark into a glowing flame, a flame that will sweep away all that hinders the fulfilment of the motto of the Congress: ASIA FOR CHRIST!

Colonialism And The Christian Conscience

Lecture delivered by Hon. Senator Francisco Rodrigo on the occasion of the First Asian Meeting of the Lay Apostolate, Dec. 4, 1955, Manila, Philippines.

THE theme on which I have been asked to make a statement may seem to some an indelicate matter to treat in a gathering like this, or, perhaps, even a matter totally irrelevant to the work of the Lay Apostolate. It may help therefore, at the outset to place *colonialism* in its true perspective that we may see it as a challenge addressed to Christian conscience.

The Apostolate of the Laity, to quote from the "General Conclusions" reached by the World Congress of the Lay Apostolate in Rome in 1951, at which I had the privilege of heading the Philippine delegation, "consists in the first place in leading men, with full respect for their liberty, towards the truth and love of Christ; it also implies the propagation of the evangelical principles and spirit in the human structures of the temporal order. One of the most urgent undertakings at the present moment and one which the Church can accomplish above all through the action of the laity, is the inauguration of a truly Christian economic and social world. The solution of the major economic and social problems will be found more and more on the international level. It is therefore, necessary for Catholics courageously to assume their responsibilities in this field. They will consequently participate in the life of the existing organizations and institutions in order to insure within them the presence of the Christian leaven."

Viewed in the light of these principles, colonialism is a problem which the Christian conscience of the lay apostle cannot afford to ignore. We have only to turn our eyes to the various trouble spots in Asia, to convince ourselves that colonialism though well on the way out, is still a real preoccupation in the minds of Asian peoples, and one reason for the more or less articulate suspicions which they harbor towards the Western colonial powers.

There are those who through timidity or inertia would counsel an attitude of indifference towards this problem, an attitude which they justify by saying that the political structure of the temporal order is no concern of the Church whose only message to man is eternal salvation. To profess this attitude is not only to forget that the mission of the Church and therefore of the lay apostolate is to "preach the Gospel to every creature," to "baptize the whole man, and everything else through him," or, to use the words of St. Paul's which have become the motto of Catholic Action, "to restore all things in Christ;" it is to forget that the salvation of man cannot be carried out without some salvation of the temporal environment in which he lives; that the body is a vehicle to usher the soul to its eternal goal. For the Church, therefore, to profess that attitude of indifference is, in the words of Pope Pius XII, "to shut herself up and remain inert within the secrecy of her temples and by so doing to desert the mission, laid upon her by divine Providence, to form man and form the whole man." It is, above all, to use the Pope's words once more, "to stand idly amid the ruins, when we must step forward and rebuild a new social order for Christ."

The New Asia

Whether we like it or not, we Catholics in this part of the world will have to take a stand on colonialism before the awakening masses of Asia. A new Asia, a free Asia, is being born out of the ruins of old colonial empires, and whether its soul is going to be inimical or friendly to the Gospel will depend upon how well we can convince Asian peoples that freedom and peace will come to them not from Marx but from Christ who said: "You shall know the truth and the truth shall make you free."

Communism did not start the social revolution that is sweeping over Asia. Fundamentally, that revolution is the logical result of the ferment of ideas fathered by Christianity with its emphasis on the inviolable dignity of man, on his inalienable rights and freedoms, on his essential equality with his fellow-men, under God. It was to men like Rizal, Sun Yat-sen and others of Western if not Christian ideas, and not to the Mao Tse-tungs and the Ho Chi-minhs, that credit should go for starting this Asian revolution. But Communism was clever enough to ride on the crest of a revolution that was not of its own making, and to harness it to its own evil ends. By championing the aspirations of the Asian masses for national independence, for economic welfare, for social equality, for democratic freedoms, Communism maneuvered the free world, and especially the Western colonial powers, into seeming to be against these essentially human and legitimate objectives.

It is ironic that a revolution based on the Christian dignity of man should absorb Communism which deprives man of that very dignity; that a movement based on man's inalienable rights and freedom should swing to Communism which denies these very rights and freedom to man: and that a crusade to uphold the brotherhood of men under the fatherhood of God should carry the banner of Communism which denies God. It is ironic and tragic that man, in searching for a condition in life that is basically Christian, should utilize means essentially unchristian.

Departure From God

The cause of this confusion is not in Christianity, but in man's failure to practice Christianity. The Western powers which profess God, have in practice departed far from God. Against this departure from God, Communism presents its remedy:

Deny God! It is self-evident that this is not the remedy. The sickness of mankind is a departure from God. The cure is not a denial of God, but a return to God.

We Catholics of Asia must rise to the magnitude of the mission committed to us. Because we want our people to enjoy true freedom under God, we must stand firmly not only against the colonialism of the right that has all but disappeared in Asia, but even more firmly against the colonialism of the left that has all but subjugated, through force of arms or through subversion, the whole of Eastern Europe, and threatens to subjugate the whole of Asia.

We must not let our people remain blind to the fact that since 1945 while, on the one hand, most of the nations of Asia, including India, Pakistan, Burma, Ceylon, Indonesia and the Philippines, obtained their independence from Western colonial powers, on the other hand, more than two-thirds of the population of Asia have since fallen under the colonial domination of Soviet Communism. Not to mention Eastern Europe, where the list of victims of Communist colonialism include Lithuania, Latvia, Estonia, Albania, Poland, Czechoslovakia, Bulgaria, Hungary, Rumania, and East Germany, the great landmass of Asia itself from Outer Mongolia in the north, west-ward to North Korea and southward through China, Tibet and Indo-China to the very borders of India, has already fallen under Communist domination, and its more than 600 million people are now subjected to the worst form of colonialism mankind has ever known. These are the stark realities of Communist imperialism, of what we have called "the colonialism of the left." To hold them up before the eyes of the people and to warn them that the greatest danger to their freedom comes no longer from Western imperialism but from international Communism, is by no means to favor, or even to condone, the old colonialism of the right. It is merely to face the facts squarely and to choose survival with the West rather than extinction with Communism.

Rational Approach

There will be demagogues who will misinterpret or attack this rational approach for not being vociferous enough against colonialism. We need not pay heed to all their rantings. It is not by shouting louder than the Communists against colonialism that we shall cure the evils attributed to it. Political tyranny, economic exploitation, social discrimination, cultural corruption, and other evils generally associated with colonialism, will not be eliminated by emotional slogans, but only by hard work on the part of totally devoted lay apostles who, like the Good Samaritan in Our Lord's parable, are moved with compassion on seeing their neighbor's wounds and miseries. And indeed, who else is in a better spiritual position to bind up the wounds inflicted on mankind by the colonial era and to pour on them the oil of Christian charity than we Catholics who profess a faith which by its very nature is meant to be universal and to gather into one family all the nations of the earth?

Our Holy Father, Pope Pius XII, in his Encyclical, *Evangelii Praecones* gives us a splendid example of how to be apostolically conscious of the social problems arising from colonialism. In emphasizing that the most important task of the foreign missions is to build up as soon as practicable a native clergy and a native hierarchy to whom the government of the Church in those lands should be turned over without delay, in exhorting foreign missionaries to cooperate just as generously under a native bishop as they did under a bishop of their own nationality, in exhorting them to preserve and to cherish, and not to destroy, whatever is naturally good, just or beautiful in the native culture of the people among whom they work; above all, in urging the hierarchy and the lay apostles in mission lands to engage themselves actively in works designed to bring about social justice and economic prosperity among the impoverished masses of Asia, the Holy Father is indirectly outlining for us the manner in which we can bring peace among Asian peoples, understanding and friendship between them and the old colonial powers of the West.

Catholic Stand

Catholics must make their stand on colonialism clear and unmistakable. First, that they stand for the principle of freedom so well proclaimed in the Pacific Charter signed by the SEATO nations, to wit, that "they uphold the principle of equal rights and self-determination of peoples, and they will earnestly strive by every peaceful means to promote self-government and to secure the independence of all countries whose peoples desire it and are able to undertake its responsibilities."

For Catholics to stand for this principle is but to stand in line with the authentic tradition of the Church which has always held political life as part of the full human life, and that therefore a people deprived of it is either a victim of injustice, or exists in a not fully adult, hence transitory, condition. As the Bishops of Madagascar so well and so courageously put it in their statement in November 1953: "The Church ardently desires that men and people should advance towards greater well being and assume their proper responsibilities in an ever greater degree—the grandeur of man comes from the fact that he is free and responsible—and political freedom is one of these fundamental freedoms and responsibilities. Not to enjoy it is proof of an incomplete evolution and can be but temporary. Thus the Church, in common with natural law, recognizes the freedom of peoples to govern themselves . . . the legitimacy of the desire for independence as also of every constructive effort to that end."

Secondly, Catholics must be the first and foremost to uphold the values and traditions of their own native culture, as long as those values and traditions are not opposed to nature. For the Catholic Church, as Pope Pius XII has repeatedly declared, "Is not identified with any one culture. She is ready to enter into relations with all cultures. She recognizes and leaves to subsist whatever in those cultures, is not opposed to nature. To each, however, she brings in addition the truth and the grace of Jesus Christ, and thus confers upon them a profound resemblance; it is by this means that she makes the most effective contribution to bringing peace to the world."

Thirdly, Catholics must, like the Good Samaritan in Christ's parable, pour the oil of human understanding and Christian charity

upon the wounds of colonial peoples, making every effort to restore friendship and co-operation between the peoples of the East and of the West.

Despite the many unpleasant features it displayed, not everything in colonialism was wrong or unjust. In the providence of God, Who, to use Claudel's phrase, can write straight with crooked lines, colonialism has served the high purposes of civilization; it abolished slavery, human sacrifices, the tyranny of barbarous potentates; it brought about relative affluence for the masses instead of the abject misery which starved the body and degraded the soul.

Above all, colonialism, like the Roman roads of old through which the imperial legions marched, did serve under God's providence as a vehicle for the spread of Christ's Gospel. It was a stage in human history which had its day and must end, but which has brought the peoples of the world physically together, and which we, through this pentecostal gathering of ours, can well utilize to unite the world in spiritual brotherhood under the aegis of that Faith in which "there is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female; (for in it) we are one body and one spirit, even as we are called in one hope of our calling: One Lord, one Faith, one Baptism, one God and Father of all, who is above all, and throughout all, and in us all."

LAY APOSTOLATE

(excerpts from reports submitted in Workshop on Catechetical Work, Manila, Dec. 6, 1955)

CEYLON

The Legion of Mary is the lay organization engaged in catechetical work. About 10% of its total membership is engaged in this task. The Legionaries instruct the Catholic children studying in non-Catholic schools. Catholic children studying in Catholic schools are instructed by their teachers there. Though the usual methods of teaching catechism are used, a new program, making use of slides, has been launched. There is a weekly instruction program, for training Legionary catechists. Recently, the Archconfraternity of Christian Doctrine was organized. There is one training school for catechists in Ceylon today, conducted in Sinhalese.

FREE CHINA

Sunday schools, run by Legionaries, furnish most of the catechetical work done by laymen. The classes include study of the Catechism, the Bible and Church History. Catholic children are prepared for First Holy Communion, while the non-Catholics are given explanations of Catholic doctrine. Priests and Sisters train the Legionaries for catechetical work, though there is need of more teachers, as senior Legionaries often have to assume the training of the juniors. It was suggested that the students in catechism classes be given more opportunity to ask questions, and that care be taken that classes be not too large.

INDONESIA

Before the war all Catholic teachers were catechists. Today, the teachers can no longer engage in catechetical work because they have full schedules in the schools where they are employed. Financial difficulties prevent the launching of a large scale catechetical program. At present, members of the Sodality and the Legion of Mary do some catchetical work. In some public schools there is a religion teacher for each religion, while in other public schools religion in any form can not be taught. A teacher of religion is allowed to teach only that; he may not teach any other subject. Three thousand Catholic teachers have formed the Union of Catholic Teachers, which, in five years, has established 15 private evening High Schools.

La Presse Communiste Chinoise

(Extraits traduits de China News Analysis, no 104)

IL est impossible de se faire une idée juste de la presse communiste à moins d'avoir l'habitude de lire régulièrement cette presse, ou la presse de quelque autre société enrégimentée. Un journal, tel que nous le comprenons dans le monde non-communiste, publie les déclarations officielles du gouvernement et les opinions semi-officielles de certains hommes d'Etat, mais il fera aussi mention des points-de-vue des différents groupes de la population. Il donnera également les nouvelles de ce qui se passe d'important dans la société en général, mettant en relief tout ce qui peut intéresser le grand public. Ces journaux, encore, donneront des aperçus sur les questions économiques, culturelles, les tendances courantes . . . etc.

Rien de semblable dans la presse communiste. En Chine, tous les journaux sont maintenant strictement des journaux de Parti. Ils ne rapportent pas les nouvelles, mais plutôt ce que le Parti veut bien révéler des événements qui se produisent en Chine et hors de Chine. La presse est strictement un communiqué du Parti adressé au grand public et aux membres du Parti en général. (Les cercles intimes du Parti eux-mêmes ont leurs propres publications particulières, ésotériques, introuvables ailleurs).

De tous les journaux, le suprême est le *Journal du Peuple* de Péking, l'organe du Comité Central du Parti et dont la suprématie et l'autorité sont incontestées. Presque tous les jours, tous les autres journaux reproduisent les éditoriaux du *Journal du Peuple,* car là se trouve manifestée la toute-puissante volonté du Parti. Tous les autres journaux sont sous la surveillance du *Journal du Peuple* qui, de temps en temps, ne manque pas de corriger, réprimander ses inférieurs pour toute erreur ou omission. Le *Journal du Peuple* lui-même est infaillible.

Le caractère de centralisation, de plannification, de ces journaux est manifeste partout. Quand le *Journal du Peuple* lance une série d'articles pour activer une campagne gouvernementale, les autres journaux suivent. Si l'autorité centrale condamne quelqu'un ou quelque chose, des courants "spontanés" de lettres à l'éditeur publiées dans tous les journaux approuvent cette condamnation. Quand le Cominform international déclenche une propagande à propos du Proche-Orient, par exemple, tous les journaux chinois s'empressent de s'intéresser au Proche-Orient . . . et ainsi de suite.

"Libération de la presse"

En 1949, quand les grandes villes et leurs journaux furent "libérés", les journalistes s'aperçurent vite que les vieilles techniques n'étaient plus de saison. Il leur fallut oublier tout ce qu'ils savaient et commencer d'apprendre une nouvelle forme de journalisme, présentée comme une "arme puissante de propagande et d'éducation politiques". On leur dit clairement que le journal documenté par les agences de nouvelles étrangères était affaire du passé et que ce système "empoisonné", "impérialiste", "colonialiste", était fini. (1)

On leur dit encore que la "libération" de la presse ne signifiait pas du tout que les réactionnaires jouissaient de la liberté de parole. Si de telle gens essayaient seulement de dire leurs opinions, ils seraient "immédiatement

exterminés". En termes aussi nets, on les avertit encore qu'un journaliste ne peut pas se cantonner dans une *attitude de neutralité,* car ce serait "tromper le peuple . . . une façon d'agir qui ne jouirait certainement pas de la protection du Gouvernement du Peuple". Et encore: que la vieille notion que la publication des nouvelles courantes doit être rapide, intéressante, attirer l'attention, était une fausseté qui ne bénéficierait qu'aux réactionnaires. (2)

La mise en pratique de ces idées nouvelles fut la responsabilité de Hu Chiao-mu, une recrue des premières années de Mao Tse-tung à Yenan. Hu Chiao-mu fut nommé chef de l'Administration de la Presse en 1949. Il fit comprendre aux journalistes que désormais la méthode de Yenan serait appliquée à toute la Chine. Cette méthode, c'était surtout l'arme da la critique et de l'auto-critique, le système de lettres à l'éditeur organisé dans la masse du peuple, la manipulation attentive du Marxisme-léninisme et les directives idéologiques de Mao Tse-tung. Il ajouta que "la vraie liberté de la presse était apparue pour la première fois dans l'Union Soviétique". (3)

Le *Journal du Peuple* insiste avec raison sur l'importance de l'exactitude dans les journaux. En septembre 1952, par exemple, il accusa le "Journal des Masses", l'officiel du Bureau du Nord-Est du Comité Central, d'avoir donné des statistiques fausses et contradictoires à propos de nouvelle machinerie agricole. (4) Cette insistance sur la précision dans des sujets de moindre importance, contraste étrangement avec l'inconsistance dévergondée des statistiques qui figurent dans l'économie nationale à propos du budget, de la production de l'acier et du charbon, du nombre de fermes d'état mécanisées . . . etc. (Cf. *China News Aanalysis:* nos 11, 44, 47, 59)

Réalité ou fiction?

Les journaux sont obligés de publier périodiquement les histoires de travailleurs-héros, d'unités-modèles, de records de production. Naturellement, quand les sources d'histoires vraies sont taries, le pauvre journaliste n'a d'autre recours que l'invention. Ainsi le *Journal de la Nouvelle Chine,* Chungking, l'officiel du Parti dans cette région, louangea le soucis d'épargne d'un membre du Parti dans la Sécurité . . . , mais qui fut plus tard convaincu de corruption. Une autre fois, il raconta le travail admirable d'une femme-professeur parmi les Tibétains du Szechwan: tout fut prouvé pure imagination. (5) En mars 1953, le *Journal du Peuple* accusa dix journaux importants d'avoir publié des faux rapports sur des fermiers-modèles et des records de production agricole.

Dans tous ces cas, le journaliste a pu n'être qu'un peu naïf plutôt que consciemment déshonnête, mais des faux évidents dans les journaux du Parti ont été mis à jour. Le *Journal du Anhwei,* du 30 janvier 1953, y alla d'un éditorial spécial, exaltant le "cas modèle" d'un secrétaire du Parti local: sous sa direction on avait creusé 370 puits en 10 jours. En fait, pas un seul puits n'avait été enfoncé. Lorsque la supercherie menaça d'être découverte, pour sauver leur face, les officiels forcèrent la population de creuser des puits le long de la rivière. Le *Journal du Peuple* cite d'autres cas de rapports fabriqués à propos de la production agricole, des coopératives . . . etc. (6)

Dans un article de novembre 1953, le *Journal du Peuple* raconte un effort plus ambitieux de faux reportage. Les officiels du Parti voulurent que le *Journal du Honan* publie un "cas modèle" de méthodes agricoles modernisées. Malheureusement il n'y avait rien de tel. Un reporter ingénieux força les membres d'une coopérative à labourer et semer "à la moderne", bien que ce ne fut pas du tout la saison. Le journaliste eut son article et ses photos . . . mais pas de récolte. Le Journal du Peuple conclut par un commentaire laconique: "Les reporters créent de force leurs cas-modèles". (7)

Le *Journal du Peuple* dut intervenir car "ces rapports falsifiés font tort au Parti, au Gouvernement du Peuple et aux journaux du Parti. Ils créent des difficultés dans les villages où les paysans (qui crèvent facilement ces bulles de savon) ne croient rien de ces résultats records". (8)

Ces scandales amusants nous font réaliser une chose: on croit parfois que le régime, avec son contrôle total, omnipotent, dans chaque maison, chaque village du pays entier, est en mesure de vérifier et de publier des données exactes. Un système sur-contrôlé peut avoir cependant ses faiblesses: la peur du blâme et du châtiment, l'espoir de promotion, forcent pratiquement les reporters à envoyer des informations fausses. Il en résulte que même

les statistiques de production nationale, comme nous l'avons vu, peuvent être basées sur des inventions. Toute cette campagne d'épuration de la presse est un symptôme de maladie dans l'administration des affaires publiques.

Cette irresponsabilité journalistique doit inévitablement résulter de la ligne du Parti à suivre et qu'il faut suivre. Il y a quelques années, quand le mot d'ordre fut donné que les religieuses catholiques avaient tué des milliers d'enfants dans leurs orphelinats, les journaux, que ce soit faux ou non, devaient fournir des articles en conséquence, avec photographies d'enfants émaciés. Vint la campagne contre la corruption et alors les journaux devaient découvrir de la corruption partout. Si les ouvriers ont besoin d'encouragement: des cas d'ouvriers-modèles doivent être produits. Quand les manchettes sont dictées d'en haut, les journalistes ne peuvent pas se montrer trop scrupuleux à propos de la vérité.

En octobre dernier, le *Journal du Peuple,* dans un long article, exposa d'innombrables faux rapports sur la production industrielle, compilés par des reporters qui avaient visité les usines, bien décidés d'avance sur ce qu'ils écriraient. Ces rapports se présentent de plusieurs façons: on porte aux nues un individu-modèle ou un cas-modèle ou les résultats d'une méthode de production "avancée". Et quand on loue, tout est parfait, silence complet sur les défauts ou erreurs. Et si l'on "critique", il n'y a rien de bon: tout blanc ou tout noir. Si l'on rapporte que les quotas de production ont été atteints, dépassés, la qualité inférieure du produit est passée sous silence. Si la production moyenne augmente, on se garde bien de mentionner que le nombre des accidents de travail a grandi aussi. (9)

Rétractations

En novembre 1954, le *Journal du Peuple* déclara totalement faux un rapport du *Journal de Liaoning* intitulé: L'industrie locale de la Province de Liaoning a dépassé les normes fixées de son plan industriel dans les trois premiers mois de l'année. En janvier 1955, le journal fut contraint de publier une longue excuse dans le *Journal du Peuple.*

Mais les plus fantastiques de tous ces rapports sont ceux qui racontent les glorieux progrès des petites minorités nationales des montagnes, tribus dont très peu connaissent même l'existence. Un journal aussi autorisé que le *Kuang Ming* de Péking, publia à la fin de l'an passé, deux rapports sur la petite tribu nomade des Orkuna: le gouvernement avait construit des maisons gratuitement pour eux; ces anciens chasseurs avaient vendu leurs fusils et s'adonnaient maintenant à l'agriculture; le gouvernement avait fondé des écoles d'hiver pour eux et il n'y avait pratiquement plus d'illettrés. Au grand chagrin du journal, les autorités chinoises responsables de ces nomades réfutèrent les rapports point par point: le gouvernement n'avait pas construit de maisons; les chasseurs continuaient de chasser; ils n'avaient pas abandonné leur manière de vie nomade; le gouvernement avait organisé une école de cours d'hiver, mais très peu l'avaient fréquentée. Le *Kuang Ming* perdit tellement la face qu'il se crut obligé de faire des excuses dans un éditorial.

Vers le même temps, un autre journal important, le *Ch'ang Chiang* de Hankow dut publier une auto-critique à propos de ses rapports sur les progrès du pont pour route et chemin de fer actuellement en construction sur le fleuve Yangtse à Hankow: la gare de chemin de fer de Hanyang qui, comme l'auto-critique l'admet, est très ordinaire, avait été décrite comme "la plus moderne des gares"; un petit pont très quelconque avait été présenté comme "un pont moderne—il n'y a encore dans le pays que très peu de ponts modernes comme celui-ci". Les bureaux des constructeurs du grand pont dans un édifice de la ville où seulement quelques bureaux d'architectes jouissent d'un chauffage central, avaient été ainsi décrits: "les bureaux dans cet édifice sont spacieux, bien éclairés, sont climatisés et séparés par des murs à l'épreuve du son". A l'endroit où se trouve le pont lui-même, continue l'auto-critique, une construction très simple sert d'école aux enfants des ouvriers; le rapport avait dit: "cette école est située dans un beau paysage entre un lac et une montagne au milieu de résidences et d'édifices à plusieurs étages". Au début de cette année, le journal se lança pour de bon et annonça que les trains circulaient déjà sur le pont . . . qui n'est pas encore terminé. (10)

Après toutes ces rétractations et excuses, le lecteur reste abasourdi et se demande s'il est seulement possible de distinguer le vrai du faux dans tous ces journaux . . . Ce n'est qu'en lisant et relisant, vérifiant et re-vérifiant, que l'on arrive à acquérir un sixième sens spécialement requis. Il est fort regrettable que les services de presse étrangers, même celui de l'UNO, présument ce sixième sens inné chez eux et soient facilement induits en erreur.

Journal du Peuple et Pravda

Un point important se dégage de tout ce qui précède: c'est la position unique du Journal du Peuple. Il est l'organe du Comité Central du Parti, le juge et l'arbitre, celui qui surveille et qui sanctionne tous les autres journaux du pays. Il participe donc à l'infaillible autorité des patrons du *Journal du Peuple,* le Comité Central du Parti.

C'est pourquoi, le *Journal du Peuple* en Chine, joue exactement le même rôle que *Pravda* en Russie Soviétique. Ils ne répondent qu'à leur Comité Central du Parti! leur pouvoir et celui de leurs reporters est donc très spécial. L'an passé, le *Journal du Peuple* rédigea un long article sur les reporters de Pravda. Ils jouissent d'une parfaite liberté de mouvement, peuvent interviewer n'importe qui, prendre part à toute réunion, poser toutes les questions qu'ils veulent aux dirigeants locaux du Parti; ils ont entrée libre dans toutes les usines, les fermes collectives, les théâtres . . . etc. En un mot, ils ont plein pouvoir d'enquêter sur toute la machine du Parti. (11)

Tous les autres journaux dépendent de quelque comité du Parti et ne peuvent publier aucune critique de ce que fait ce comité sans l'approbation du comité lui-même (12). Le comité spécifie aux éditeurs les questions à traiter dans le journal; c'est encore le comité qui choisit les membres du staff éditorial. (13) Un éditorial du *Journal du Peuple* déclare explicitement qu'en Chine, comme en Russie, les journaux sont sous la direction des Comités du Parti et leur sont responsables. Les journaux doivent suivre les directives du Parti, quoique les éditeurs eux-mêmes puissent faire des suggestions. (14)

Tous les journaux du pays, sans exception, sont des journaux du Parti; ils sont rédigés dans le même style; la technique est la même partout. Si bien que si quelqu'un veut lire un journal, il n'en peut trouver que d'une sorte. Chaque journal n'est que le porte-parole officiel de quelque Comité du Parti: Central, provincial ou local. L'on comprend donc facilement, comme nous l'avons montré dans notre numéro 94 de China News Analysis, que la vente de ces journaux ne réussisse que par voie d'autorité, distribution organisée, lecture obligatoire selon les groupes. Autrement ces journaux risqueraient de se trouver sans lecteurs ou presque.

Notes:

1. Hwa Sheung Daily, Hongkong, Sept. 9, 1949.
2. Ta Kung Daily, Hongkong, Dec. 25, 1949.
3. People's Daily, Jan. 4, 1950.
4. People's Daily, Sept. 12, 1952.
5. Hsin Hua Daily, March 24, April 7, 1952.
6. People's Daily, March 24, 1953.
7. People's Daily, Nov. 23, 1953.
8. People's Daily, March 24, 1953.
9. People's Daily, Oct. 22, 1954.
10. People's Daily, April 29, 1955.
11. People's Daily, June 24, 1954.
12. People's Daily, April 19, 1954.
13. People's Daily, Jan. 4, 1954.
14. People's Daily, April 20, 1954.

Les Musulmans dans le monde

Afrique	78,558,290
Amérique	203,000
Asie	266,508,590
Océanie	339,100
Europe	28,885,380

The Beginning of the Catholic Mission on Bali

John Kersten, S.V.D.

THE beginning of the Catholic Church on the island of Bali was preceded by a long struggle between the Dutch Colonial Government and the Christian Parties—Protestant and Catholic—both in Holland as well as in Indonesia. To prevent any missionaries from entering the beautiful island of Bali, the Dutch Government used the famous article 177 of the Colonial Constitution. This particular article authorized the Governor-General of the then Dutch East Indies to forbid the preaching of the Gospel in those sections of the Archipelago where it probably would cause disturbances among the population.

The Dutch Government, however, did not always take the same stand in this matter. In the year 1920, it invited the Catholic Mission to take up an important school assignment in the capital of the island. Had the Mission been able to accept this offer, then perhaps things would have been different by now on the island of Bali. Only four years later did the Prefect Apostolic, Peter Noyen, S.V.D., have sufficient personnel at his disposal to assume mission work on Bali. By that time, however, the Dutch Colonial Government had completely changed its mind.

Religious Isolation

The Government realized that Bali was a precious cultural jewel. It must be left alone and untouched by Christianity. Bali, after all, was the last remnant of the famous Hindu Period on Java. Hinduism, which once made Java great, was ousted by rising Islam. It had been able to survive only on the island of Bali. Hence Bali became the living museum, so to speak, of a once glorious past. When the island of Java was converted to Mohamedanism, Bali was isolated from the Java mainland. Since that time, village life on Bali has changed very little. Religious and social customs are today almost the same as they had been four hundred years ago in the reign of Modjopahit. Moreover, the Balinese had moulded their religious ceremonies into beautiful rites, celebrated in thousands of sculptured temples, and enlivened with delightful dances and drama. In the opinion of the Government, this rich Balinese culture would certainly be obliterated with the advent of Christianity on Bali.

Desire for Change

But the Balinese themselves did not all agree with this radical viewpoint of the Dutch Colonial Government. Their total isolation in religious and cultural aspects, which had kept them apart from the outside world for centuries, had now aroused an ardent yearning to study the Western way of life, science, and even religion. Just as foreigners, newly-arrived on Bali, are highly thrilled to see the exotic and idyllic Balinese society, which differs so vastly from theirs, so in the same way were many Balinese enthralled when the wonders of the Western world free of feudal rule, caste system, superstition, and polytheism were opened to them. Not a few Balinese would like very much to choose for themselves what to take over from the West and what to drop from their own antiquated Balinese way of life. Not at all

did they like the idea of being artifically kept out of date, so to speak, for the benefit of Dutch scholars and foreign tourists.

The Balinese have always had very little knowledge of their own religion, Bali Hinduism. They were taught to practise their religion faithfully, but not to understand it. Hindu doctrine had been kept a secret by the Hindu priests and the higher caste society. It was considered harmful for the common people.

Christianity Arrives

About the year 1930, a Chinese Catechist, Chang, in the service of the Christian and Missionary Alliance arrived on Bali. He was permitted to remain on the island in order to work among the many Chinese there. Countless Chinese on Bali had married Balinese; therefore Chang had an excellent opportunity to be introduced into some Balinese villages. With no knowledge of the Balinese language, and with only a slight command of the Indonesian tongue, Chang undertook to preach Christianity in a very forceful manner. His zealous missionary activity took the Balinese completely by surprise. Before the Government had realized what was taking place, Catechist Chang had converted and baptized a few small groups in different villages of South Bali.

But Chang taught a very radical type of Christianity. He advised his disciples to break away from the Balinese way of life. Certainly he went much too far in forbidding many Balinese customs which were not at all sinful, for example, drinking, dancing, attending native dramas, etc. As a result, the first Protestants soon encountered great difficulties with the Government. Furthermore, Chang was much too radical to lead his new converts in a very sensible, quiet way. Therefore, he was expelled from Bali. The Christian and Missionary Alliance which Chang represented was ordered by the Government to cut all ties with the new Balinese Christians.

Mistaken Notions

Chang's missionary endeavors, no doubt, paved the road for Christianity on Bali. As such, his work has certainly been providential. On the other hand, by his extremely drastic measures in segregating his followers from the closely-knit Balinese community-life, he fostered the idea that it is simply impossible for Christians to live peacefully within a Bali-Hindu community; that the Balinese Christians must also abandon their social obligations; and finally, that Christianity as such is inimical to Balinese culture. Consequently, there arose a general dislike toward the Christian Religion which is felt until now, and which hampers the spread of Christianity on Bali to this day!

Chang's initial success showed very clearly that the Balinese were not, as a whole, entirely opposed to a foreign religion, as the Government had previously maintained. Now at least they should be afforded the opportunity to study the Christian Religion if they so desired. Therefore the Government was obliged to admit one Protestant minister and one Roman Catholic priest to the island of Bali. These clergymen were told to abstain from all missionary activity. They were allowed, however, to administer to the needs of the Christians who were already on Bali —be these Balinese or foreigners. Furthermore, they were also permitted to instruct and eventually baptize anyone who, of his own free will, asked for instruction and baptism.

First Catholics

Among the first to ask for such instruction from the Catholic missionary, Father John Kersten, S.V.D., were three leaders of the newly-converted Protestants. At Makassar, on the island of Celebes, in East Indonesia, these three catechists had just completed a course in Christian Doctrine, sponsored by the American Missionary Alliance (Canadian Protestants). These native catechists had been very superficially indoctrinated in Protestantism, but quite thoroughly in aversion to Catholicism. Those lessons, however, aroused curiosity about the Catholic Faith, rather than an intense dislike for it. For half a year, these three leaders of the Balinese Protestants faithfully studied the teachings of the Catholic Church. Then they themselves asked to be baptized into the True Fold of Christ.

The conversion of these three Protestant catechists occasioned the conversion of two small groups of Christians in Tuka and in Gumbrih, located in south and southwest

Bali respectively. From these two tiny seeds, the Catholic Faith began to blossom slowly over the different sections of the vineyard of the Lord on Bali.

The Mustard Seed

At present, the seven Catholic communities which have developed in the Balinese villages are hardly impressive, as far as numbers are concerned. But they are immensely important for the future development of the Catholic Mission on Bali. Their primary task is to demonstrate the Catholic way of life amidst Hindu environment; to teach their Hindu brethren what Christianity really means; and finally to show them that it is possible to be a good Christian and still be completely Balinese—a loyal member of the village.

Perhaps still more important is the fact that these small communities of Balinese Catholics are already providing the means as well as the manpower to establish a native clergy, tiny though it be for the humble beginning. At present, there are twenty-three Balinese lads preparing for the Holy Priesthood at the Holy Ghost Minor Seminary in Tangeb, South Bali, just a few miles west of the thriving city of Dempasar. Their number seems very likely to increase with the years. It is these Balinese boys who are the hope of the Catholic Church! Pray for the growth of the Church on Bali!

WOMAN'S PLACE

"The striking example shown by young Catholic women, while I was still a High School student, aroused my interest in the Catholic Church. I saw them doing all manner of social work, doing it whole-heartedly. I made comparisons with my own people and the comparisons were to the advantage of the Catholic woman, who appeared to know what to do, how to live and to have her own way of making a decision.

"My closest contact was with my Catholic teachers and classmates. How different they were from those I had previously known. Before I came in contact with Catholicism, I was a student in a State school, where teachers and students were Moslems. The religious foundations of the Moslems, on which they build their lives, are very feeble. Regarding themselves as living in the 'Diaspora' they know little about the actual meaning of their religion, nor how it should mould their lives. Though Islam teaches the practice of charity, selfishness and materialism are common. Never have I known a Moslem teacher to give free private lessons to a student, yet I saw Catholic teachers giving free help to backward students in their classes, non-Catholics.

"When Catholic classmates invited me to their homes I saw a happy family life, with the mother the center of the family, something I did not find among my own people. The Moslem child is taught to fear its parents, to obey them completely. The element of fear plays an important part in the teaching of Islam, while love is the predominant factor in Catholicism. Love is the power driving the Catholic teacher to help her non-Catholic pupil, love is the foundation of happy Catholic family life, love it is that impels the Catholic girl to seek means of sharing her happiness with her friends.

"We Catholic women are called upon to be more than good Catholics; we must be apostolic Catholics. Whether the mother of a family, a teacher, social worker or nurse, the opportunity to bring truth to others is always there. But, we must not forget that the power of example is the most effective tool. Unless we live a sound Catholic life we will be of no use in the lay apostolate."

(excerpts from address of Miss N. Amin, President, Catholic Teachers Union of Indonesia, at Asian Lay Apostolate Congress, Manila, December 7, 1955)

Catholiques et Contre-Révolutionnaires

par le Père Léon Trivière

LA persécution religieuse que le Gouvernement de Péking à déclanchée depuis septembre 1955 à Shanghai, dans les provinces du Chekiang, de Anhwei, du Fukien, du Kiangsu . . . , et qui a déjà provoqué l'emprisonnement de 2 évêques, 70 prêtres et d'environ 2,000 catholiques,—tous Chinois—, est placée dans un contexte extrêmement important dont l'étude éclaire singulièrement le vrai visage du régime totalitaire de Péking. Il s'agit de la deuxième campagne nationale de répression des "contre-révolutionnaires". Décidée en avril 1955, en même temps que la révision du Premier Plan quinquennal, cette nouvelle campagne a essentiellement pour but de broyer toute opposition à la politique multiforme du gouvernement—y compris sa politique religieuse—, "d'unifier" la pensée et l'action de tout individu, et de tendre toutes les puissances de l'individu vers la "construction socialiste", même au prix des plus effroyables injustices envers la personne humaine.

Nouvelle Campagne Nationale de Répression

L'affaire Kao Kang (1) et l'affaire Hu Feng (2) ont été, en Chine communiste, le prélude d'une nouvelle campagne de répression, qui, depuis avril 1955, se poursuit, violente et systématique, sur tout le territoire de la République populaire. Dirigée en fait contre tous ceux qui font opposition, ou qui sont seulement suspects d'opposition, soit à l'idéologie du Parti, soit à la politique multiforme du gouvernement, cette campagne nationale de répression vise officiellement "l'élimination totale et définitive de tous les éléments contre-révolutionnaires encore existants, et tout spécialement de ceux qui se sont infiltrés, ou qui cherchent à s'infiltrer, dans le Parti et jusque dans les organes directeurs du Parti, dans l'Armée, dans les services gouvernementaux et jusque dans les services de Sécurité publique, dans les organisations populaires, les partis démocratiques, les écoles, les usines, les mines, les entreprises officielles, etc . . ., et qui cherchent par tous les moyens à saboter la construction socialiste et à renverser le gouvernement populaire . . ." (3)

Première Campagne

Depuis la fondation du Gouvernement de Péking (1er octobre 1949), c'est la deuxième fois qu'une vague nationale de répression des contre-révolutionnaires déferle sur le pays. La première offensive de grand style se déclancha officiellement le 23 juillet 1950 quand le Premier Ministre Chou En-lai et le Président de la Cour Suprême, Shen Chun-ju, publièrent conjointement les "Règlements sur la suppression des activités contre-révolutionnaires" (4). Cette offensive fut organiquement liée aux deux autres "grands mouvements de masse": le mouvement de "Réforme agraire" (le fameux rapport de Liu Liu Shao-ch'i du 14 juin 1950 décida l'extension de la réforme agraire aux deux-tiers de la population rurale chinoise) et le mouvement de "Résistance à l'Amérique et d'Aide à la Corée" (l'Armée des Volontaires du Peuple chinois fit son entrée sur le front de Corée en octobre 1950). "Le mouvement de suppression des contre-révolutionnaires, dit Chou En-lai, atteignit son point culminant à la fin du printemps de 1951", (5), c'est-à-dire avec l'application rigoureuse des 21

articles draconiens des nouveaux "Règlements sur la suppression des activités contre-révolutionnaires et sur la punitions des crimes contre-révolutionnaires", signés par Mao Tse-tung le 21 février 1951. (6). La répression fut sanglante; les exécutions, massives; et des millions de "contre-révolutionnaires" constituèrent la main-d'oeuvre pénale des camps de "Réforme par le Travail". Cette répression prit fin, en tant que campagne nationale, avec mobilisation des masses populaires, quand les responsables du régime firent officiellement le bilan de la campagne en octobre 1951, notamment à l'occasion de la 3ème session plénière du Premier Comité National de la Conférence Consultative Politique du Peuple chinois: rapports du Président Mao Tse-tung (7), du Premier Ministre Chou En-lai (8), de Lo Jui-ching, Ministre de la Sécurité Publique, (9), de Shen Chun-ju, Président de la Cour Suprême, (10), . . .

Deuxième Campagne

Une deuxième campagne nationale de répression des contre-révolutionnaires s'ouvre en avril 1955.

I. Le Parti.—Il faut en chercher le principe à la 5ème session plénière du VIIème Comité Central du Parti (4 avril 1955), où furent approuvées les trois Résolutions de la Conférence Nationale du Parti (21-31 mars 1955) sur la révision du premier plan quinquennal, sur la ligue de Kao Kang et Jao Shu-shih contre le Parti, et sur l'établissement de Commissions de Contrôle du Parti: ". . . Parallèlement à la progression de la cause socialiste dans notre pays, les restes des éléments contre-révolutionnaires et les éléments réactionnaires de la bourgeoisie résolument opposés à la transformation socialiste activent en ce moment leur conspiration en vue d'une restauration contre-révolutionnaire . . . Il faut renforcer la solidarité et l'unité du parti, dévoiler et écraser à temps les activités des éléments de classes hétérogènes visant à corrompre et à diviser le Parti . . . Le Parti doit donc systématiquement développer la critique de l'idéologie capitaliste parmi ses membres, dans l'intelligentsia et dans les masses populaires . . . (11) . . . Les organisations du Parti à tous les niveaux doivent renforcer la lutte contre les activités subversives des ennemis de classe et renforcer le travail idéologique et politique . . ." (12).

La deuxième campagne de suppression des contre-révolutionnaires se conjugue donc avec le gigantesque effort national de socialisation accélérée de l'agriculture, de l'artisanat, du commerce et de l'industrie, en vue de faire enfin démarrer sérieusement l'application du Premier plan quinquennal revu et corrigé. A la révolution "néo-démocratique" de la Chine populaire, actuellement terminée, succède une véritable révolution "socialiste". Cette transformation socialiste revêt à la fois un aspect idéologique, un aspect politique et un aspect économique. Dans cette révolution socialiste, la deuxième campagne de suppression des contre-révolutionnaires a précisément pour but d'éliminer toute opposition idéologique et politique et toute activité susceptible de nuire, d'une façon ou d'une autre, à la progression favorable et rapide de la transformation socialiste.

II. Le Gouvernement. — "Chargés d'exécuter la volonté du Parti" (13), les organismes gouvernementaux, à tous les échelons, vont déclancher, diriger et organiser la deuxième campagne de répression des "contre-révolutionnaires".

1. *Le Comité Permanent du Congrès.*— Dans la structure de l'Etat en Chine populaire, le Comité Permanent du Congrès est la plus haute autorité gouvernementale quand l'Assemblée Nationale n'est pas réunie en session. Or, "lors de sa 9ème réunion (7 avril 1955) et de sa 16ème réunion (18 mai 1955), rapporte Peng Chen, le Comité Permanent du Congrès a, sur la demande de Chang Ting-cheng, Procureur Général du Parquet Populaire Suprême, et conformément aux dispositions de l'article 37 de la Constitution (14), ratifié l'arrestation et approuvé la mise en jugement de deux députés de l'Assemblée Nationale: (l'écrivain) Hu Feng et (l'Adjoint au Maire de Shanghai) Pan Han-nien en raison de leurs activités contre-révolutionnaires . . ." (15) On saura plus tard par Lo Jui-ching, Ministre de la Sécurité Publique, que le nom de Yang Fan, ancien chef de la Sécurité Publique à Shanghai, est uni à ceux de Hu Feng et de Pan Han-nien: "La clique contre-révolutionnaire de Hu Feng, déclare Lo Jui-

ching, a pris le déguisement d'écrivains progressistes. Un certain nombre se sont infiltrés dans les organisations du Parti communiste. Quelques contre-révolutionnaires ont même réussi à se glisser dans les organes directeurs du Parti et dans les Départements de la Sécurité Publique. Pan Han-nien, ancien Adjoint au Maire de Shanghai, était en étroites relations, pendant une longue période, avec les organisations d'espionnage de l'ennemi. Travaillant sous les ordres de Jao Shu-shih, un renégat du Parti communiste, et de Pan Han-nien, Yang Fan, ancien Chef du Bureau de la Sécurité Publique de Shanghai, a abrité et utilisé de nombreux contre-révolutionnaires et agents d'espionnage . . ." (16)

La deuxième campagne nationale de répression sera l'extension à l'échelle nationale de la répression systématique commencée dans le Parti, le Gouvernement, l'Armée et l'intelligentsia, avec l'affaire Kao Kang—Jao Shu-shih et l'affaire Hu Feng.

2. *Le Conseil d'Etat.*—Le Conseil d'Etat, ou Cabinet de M. Chou En-lai, est le premier organisme d'administration du Gouvernement. "Le 21 avril 1955, au cours de sa 9ème session, le Conseil d'Etat de la République Populaire de Chine, nous dit l'Agence *Hsin Hua,* adopta une décision sur l'intensification de la lutte pour la suppression des contre-révolutionnaires et autres éléments criminels. après avoir entendu un rapport de Hsu Tzu-jung, Vice-Ministre de la Sécurité Publique, sur le travail effectué par son Ministère en 1954 et sur son programme d'action pour 1955 . . ." (17)

3. *Le Ministère de la Justice.*—"Au cours d'une Conférence Judiciaire organisée à Péking du 26 mai au 17 juin sous les auspices du Ministère de la Justice et de la Cour Suprême du Peuple, en présence de Tung Pi-Wu, Président de la Cour Suprême, Lo Jui-ching, Chef du 1er Bureau Administratif du Conseil d'Etat et Ministre de la Sécurité Publique, et de nombreux Présidents de Cours populaires à l'échelon national, provincial et municipal, on étudia comment frapper les contre-révolutionnaires et autres éléments criminels, par le moyen des activités judiciaires. A l'unanimité, les membres de la Conférence jugèrent que la tâche fondamentale et essentielle des Cours Populaires était de supprimer les ennemis, punir les criminels, protéger le peuple, consolider la dictature démocratique populaire, sauvegarder l'industrialisation de l'Etat et la progression favorable de la transformation socialiste. Dans tous les districts, les Cours Populaires doivent adopter une attitude énergique en infligeant régulièrement et systématiquement de sévères coups à tous les contre-révolutionnaires et aux éléments criminels engagés dans des activités de sabotage . . . Les membres de la Conférence estimèrent que la lutte pour la liquidation des contre-révolutionnaires et autres éléments criminels, l'application des lois sur l'organisation des Cours Populaires et l'amélioration du travail judiciaire ne faisaient qu'une seule et même chose, et qu'il importait en définitive de faire du travail judiciaire une arme légale, rapide et puissante, pour combattre les contre-révolutionnaires et autres éléments criminels . . ." (18)

L'absence de Mlle Shih Liang, Ministre de la Justice, à la Conférence Judiciaire, s'explique par le fait qu'elle quitta Péking en avril 1955 pour se rendre en Russie à la tête de la délégation chinoise qui devait, trois mois durant, étudier les expériences avancées du travail judiciaire soviétique, entendre 19 conférences données par des experts légistes russes et visiter les Tribunaux, les prisons, les Corps de Réforme par le Travail, et aussi les usines, les fermes, etc . . . de l'Union Soviétique. (19)

4. *Le Ministère de la Sécurité Publique.*—L'analyse des rapports et articles de Lo Jui-ching, Ministre de la Sécurité Publique, permet d'en grouper les passages les plus significatifs sous quelques idées maîtresses:

a.—*Renforcement de la répression des contre-révolutionnaires*: "Loin de s'atténuer et de s'affaiblir, notre lutte pour la suppression des contre-révolutionnaires augmente en intensité et en complexité; elle se développe de pair avec la progression de la contruction et de la transformation socialistes . . . Nos progrès dans la construction socialiste sont inséparables de nos victoires dans la suppression des contre-révolutionnaires et dans la lutte contre les ennemis de l'intérieur et de l'extérieur . . . La suppression des activités des contre-révolutionnaires est une garantie importante pour la réalisation de notre plan de construction socialiste . . . Il n'y a aucun

compromis possible avec les contre-révolutionnaires. La seule alternative qui nous reste est que la nation tout entière s'unisse sous la correcte direction du Parti communiste et du Gouvernement populaire et passe à l'action en éliminant énergiquement, totalement et définitivement tous les contre-révolutionnaires, pour le bonheur et la sécurité du peuple . . ." (20)

b.—*Importance du nombre et de l'action des contre-révolutionnaires*: ". . . Dans un grand pays comme le nôtre, qui compte 600 millions d'habitants, le nombre des contre-révolutionnaires ne se chiffre ni par quelques centaines, ni par quelques milliers . . . Dans la seule année 1954, nous avons découvert 619 affaires d'espionnage et de services secrets . . . Les crimes des contre-révolutionnaires sont trop nombreux pour être rapportés . . . Récemment les contre-révolutionnaires ont montré une recrudescence dans leurs activités de sabotage. Par exemple: incitation à la révolte, provocation d'émeutes, diffusion, de rumeurs anti-gouvernementales, vols, incendies, empoisonnements, meurtres de fonctionnaires, de cadres, et de personnes du peuple, explosions, destructions, dommages, pertes, gaspillages et autres activités de sabotage causées dans les coopératives et la production agricoles, dans les installations et la production industrielles, dans les entreprises commerciales, dans les transports et moyens de communications, dans la construction capitale . . . Pour mener leurs activités subversives, les contre-révolutionnaires s'efforcent par tous les moyens d'étendre leurs services secrets et leurs organisations politiques . . . D'après les statistiques incomplètes de neuf provinces, 83 organisations contre-révolutionnaires ont été découvertes en 1954 . . . Les sociétés réactionnaires Taoïstes sont encore un important moyen pour les contre-révolutionnaires d'étendre leurs organisations . . . Sous le couvert d'activités religieuses, les contre-révolutionnaires cachés dans les milieux religieux cherchent à étendre leurs organisations secrètes contre-révolutionnaires, par exemple les deux organisations catholiques secrètes découvertes à Hsien Hsien et Yungnien Hsien (Hopei) . . ." (21)

c.—*Causes expliquent l'activité des contre-révolutionnaires*: " . . . Après le mouvement de suppression des contre-révolutionnaires lancé par le Gouvernement (en 1950-1951), on peut se demander pourquoi il existe encore, à l'heure actuelle, tant d'éléments contre-révolutionnaires. On peut donner les explications suivantes:

1.—La plus grande partie de notre territoire était encore dominée, il y a six ans, par les influences contre-révolutionnaires; les restes de cette domination ne peuvent être balayés en un jour.

2.—Quoique la domination contre-révolutionnaire sur le continent ait été renversée, la clique de Chiang Kai-shek à Formose jouit de la protection des impérialistes américains qui prévoient chaque année dans leur budget une somme de 100 millions de dollars destinés aux activités subversives contre les pays du camp socialiste . . .

3.—Il faut se rappeler que nous sommes encore dans la période transitoire de la lutte des classes. Parmi les éléments contre-révolutionnaires, il existe des propriétaires terriens et autres criminels dont beaucoup, libérés après avoir purgé leurs peines, pensent à se venger. D'autre part, certains capitalistes et paysans riches s'opposent à la transformation socialiste et cherchent à se révolter . . ." (22)

4.—". . . Que les contre-révolutionnaires puissent se cacher dans nos organismes gouvernementaux, dans l'Armée, le Parti, les groupements démocratiques et les organisations populaires, et qu'ils puissent y mener leurs diverses activités subversives, cela est dû pour une large part à notre faible degré de vigilance. A la suite de la campagne de 1951 pour la suppression des contre-révolutionnaires, une léthargie et une insouciance extrêmement dangereuses et erronées se sont développées parmi nous, y compris les cadres et les membres du Parti communiste . . ." (23)

d.—*Caractéristique de la deuxième campagne de répression*: ". . . L'une des caractéristiques de la lutte actuelle réside dans le fait que les activités de sabotage de l'ennemi sont plus malignes et mieux dissimulées, et qu'un certain nombre de contre-révolutionnaires se sont cachés et infiltrés dans nos différents organismes, portent l'uniforme de fonctionnaires, et sont même devenus membres du Parti ou de la Ligue de la Jeunesse . . . Nous devons admettre que lors de la

campagne de répression de 1951, principalement dirigée contre les éléments contre-révolutionnaires ouverts et déclarés, les contre-révolutionnaires cachés et dissimulés n'ont été ni découverts ni supprimés en grand nombre . . . Aujourd'hui, la lutte pour la suppression des contre-révolutionnaires vise en particulier les contre-révolutionnaires cachés, dissimulés, infiltrés . . ." (24)

e.—*Quatre moyens de renforcer la lutte contre les éléments anti-révolutionnaires*: 1. ". . . Il convient tout d'abord d'élever notre vigilance révolutionnaire et notre perspicacité politique en intensifiant le travail de propagande et d'éducation, et mobiliser les masses populaires . . . Pour inculquer la vigilance, il faut partir de faits concrets. Certains demandent pourquoi le Parti a mené une propagrande de grand style contre le groupe de Hu Feng. N'est-ce pas faire d'une taupinière une montagne? Nullement. La révélation de l'affaire Hu Feng sert à éduquer le peuple et à augmenter sa vigilance . . .

2. Il faut ensuite établir un strict contrôle sur les organisations révolutionnaires et sur les organismes gouvernementaux, tout spécialement sur le système de recrutement du personnel, afin d'empêcher l'infiltration de contre-révolutionnaires . . .

3. Nous devons également mettre en valeur l'honnêteté et la franchise dans les rangs révolutionnaires et nous opposer aux mensonges dans les affaires politiques . . . Si un fonctionnaire de l'Etat trompe quelqu'un ou dissimule quelque chose en matière de politique pour des motifs égoïstes, il commet un acte contraire à la discipline, ou même, si le cas est grave, une infraction à la loi . . .

4. Il faut enfin souligner l'importance de garder strictement les secrets du Parti et de l'Etat, éviter de les citer dans les correspondances privées ou dans les articles destinés à la publication . . ." (25)

f.—*Mesures de sécurité.* Outre les consignes verbales, des mesure de sécurité ont été soit récemment promulguées, soit récemment amplifiées:

1. Décret sur la réorganisation des Corps de Sécurité Publique dans les districts administratifs spéciaux et les sous-préfectures, et leur transformation en Forces de Police armée populaire: "L'arrestation des contre-révolutionnaires, la détention des criminels, la garde des organismes gouvernementaux, l'élimination des bandits, le maintien de l'ordre social, la surveillance des criminels engagés dans les Corps de Réforme par le Travail, seront désormais assumés par les Forces de Police armée populaire, à l'échelon des districts administratifs spéciaux et des sous-préfectures . . ." (26)

2. Extension au pays tout entier des "Sous-Commissariats de Police" (27), des "Comités de Résidents des villes" (28), et des "Sous-Bureaux des Comités populaires municipaux" (29), ". . . afin de resserrer plus étroitement le travail de sécurité dans les villes, de supprimer plus vigoureusement toutes les activités contre-révolutionnaires, et de combattre plus efficacement les criminelles activités de toutes sortes . . ." (30) En date du 9 août 1955, 77 villes de Chine avaient établi des "Comités Populaires municipaux", et 52 villes avaient seulement établi des "Comités de Résidents". (31)

3. Instruction spéciale du Ministère de la Sécurité Publique pour renforcer les mesures préventives contre les incendies provoqués par les contre-révolutionnaires dans les villes et les campagnes. (32)

4. Règlements spéciaux pour renforcer le contrôle sur les équipements de radio et "pour en empêcher l'utilisation par les contre-révolutionnaires dans des buts de subversion". (33)

5. Application plus rigoureuse des "Règlements sur l'arrestation et la détention" (34). A première vue, ces Règlements semblent se conformer aux pratiques démocratiques. En fait ils comportent tout une liste d'exceptions "en cas de nécessité"—et une définition extrêmement vague du "cas de nécessité"—, dans lesquelles la Police peut opérer des arrestations de son propre chef et sans mandat d'arrêt du Procureur. Le principal but de ces Règlements, comme l'avoue l'organe officiel du gouvernement, est "de renforcer la persécution incessante des ennemis du peuple". (35)

6. Outre l'immense réseau d'informations de "sécurité" de la Police, qui comprend notamment les criminels prisonniers "sur parole", les Comités de Résidents des villes,

les Bureaux de Rues, etc . . ., il importe aussi de signaler en particulier:

a. les "Correspondants de Supervision du Peuple" ou "Agents populaires d'Informations", dont la principale tâche est de collecter et d'étudier le contenu des "Boîtes Postales spéciales d'Informations": plaintes, dénonciations, accusations, suggestions etc . . . Inauguré en 1951, ce système d'information s'est rapidement développé. A la fin de 1952, on comptait plus de 78,000 correspondants et d'après les statistiques de sept provinces et de six municipalités, ces correspondants avaient à eux seuls dénoncé 14,000 affaires. (36) Ce réseau national d'informateurs fut régularisé en 1953 par un décret gouvernemental et, en 1954, un Ministère de la Supervision fut spécialement créé au Gouvernement central pour coordonner et diriger le travail de ces Correspondants et Agents.

b. les "Correspondants des Procureurs." On sait peu de chose sur eux, cependant il est certain que les "Bureaux des Procureurs" utilisent leurs propres agents. Par exemple l'Agence Hsin Hua a annoncé que dans le premier trimestre de 1955, les "Correspondants des Procureurs" de la Province du Honan ont découvert 800 affaires contre-révolutionnaires. (37)

c. Les "Bureaux de réception du Peuple", dont le principal but est de recevoir les plaintes orales et écrites du peuple. Ils constituent un système auxiliaire des Cours populaires, "où les gens du peuple peuvent à tout moment porter des accusations, poser des questions, aller et venir à leur guise . . ." (38)

(à suivre)

Notes:

(1)—Cf. Bulletin des Missions-Etrangères de Paris No. d'Août-septembre 1955.

(2)—Cf. Mission Bulletin. "Les Intellectuels en Chine Populaire. No. 8 et 9. Octobre et novembre 1955.

(3)—Cf. Agence Hsin Hua, Péking, 29 juillet 1955. Rapport sur la répression des éléments contre-révolutionnaires, par Lo Jui-ching, Ministre de la Sécurité Publique.

—Cf. Agence Hsin Hua, Péking, 30 juin 1955. "Elevons notre vigilance et opposons-nous à l'insouciance", article par Lo Jui-ching, Ministre de la Sécurité Publique.

(4)—Cf. Agence Hsin Hua, Péking, 23 juillet 1950: "Règlements sur la suppression des activités contre-révolutionnaires".

(5)—Cf. Agence Hsin Hua, Péking, 2 novembre 1951. Rapport politique de Chou En-lai à la 3ème session plénière du Premier Comité National de la Conférence Consultative Politique du Peuple chinois, le 23 octobre 1951.

(6)—Cf. Agence Hsin Hua, Péking, 21 février 1951. "Règlements de la République populaire de Chine sur la suppression des activités contre-révolutionnaires et sur la punition des crimes contre-révolutionnaires."

(7)—Cf. Discours d'ouverture prononcé par Mao Tse-tung à la 3ème session du Premier Comité National de Conférence Consultative Politique du peuple chinois, le 23 octobre 1951.

(8)—Cf. Agence Hsin Hua, Péking, 2 novembre 1951. Rapport politique de Chou En-lai du 23 octobre 1951. 3ème session du Premier Comité National de la Conférence Consultative Politique du peuple chinois.

(9)—Cf. Jen Min Jih Pao de Péking, 11 octobre 1951. "Le puissant mouvement de suppression des contre-révolutionnaires", par Lo Jui-ching, Ministre de la Sécurité Publique.

(10)—Cf. Agence Hsin Hua, Péking, 31 octobre 1951. Rapport de Shen Chun-ju, Chef de la Cour Suprême du Peuple, à la 3ème session du Premier Comité National de la Conférence Consultative Politique du peuple chinois.

(11)—Cf. Agence Hsin Hua, Péking, 4 avril 1955: "Résolution du Parti communiste chinois sur la ligue de Kao Kang et Jao Shu-shih contre le Parti".

(12)—Cf. Agence Hsin Hua, Péking, 4 avril 1955: "Résolution du Parti communiste chinois sur l'établissement de Commissions de contrôle du Parti."

(13)—Cf. "La structure de l'Etat en Chine", par Ma Lien-chang, Maison d'Editions populaires, Péking, 1955.

(14)—Cf. Agence Hsin Hua, Péking, 5 octobre 1954. Constitution de la République populaire de Chine. Chapite II, Section I, Article 37: "Aucun député de l'Assemblée Nationale ne peut être arrêté ni mis en jugement sans la permission de l'Assemblée Nationale ou, quand l'Assemblée Nationale n'est pas en session, sans la permission du Comité Permanent de l'Assemblée Nationale."

(15)—Cf. Agence Hsin Hua, Péking, 17 juillet 1955. Rapport sur le travail du Comité Permanent de l'Assemblée Nationale des représentants du Peuple, exposé par Peng Chen, Vice-Président et Secrétaire Général du dit Comité Permanent.

(16)—Cf. Agence Hsin Hua, Péking, 27 juillet 1955.

(17)—Cf. Agence Hin Hua, Péking, 23 avril 1955.

(18)—Cf. Agence Hsin Hua, Péking, 28 juin 1955.

(19)—Cf. Agence Hsin Hua, Péking, 16 septembre 1955.

(20)—Cf. Agence Hsin Hua, Péking, 30 juin 1955.

—Cf. Jen Min Jih Pao, Péking, 27 juillet 1955.

(21)—id.

(22)—Cf. Agence Hsin Hua, Péking, 29 juillet 1955.

(23)—Cf. Référence 20.

(24)—Cf. Référence 20. Cf. aussi l'éditorial du Jen Min Jih Pao, Péking, 2 juillet 1955: "Ecrasons tous les contre-révolutionnaires cachés". On y trouve les mêmes idées exprimées en des termes à peu près semblables.

(25)—Cf. Agence Hsin Hua, Péking, 30 juin 1955.

(26)—Cf. Agence Hsin Hua, Péking, 31 juillet 1955.

(27)—Cf. Agence Hsin Hua, Péking, 31 décembre 1954.

(28)—id.

(29)—id.

(30)—Cf. Jen Min Jih Pao, Péking, 2 janvier 1955.

(31)—Cf. Kuang Ming Jih Pao, Péking, 9 août 1955.

(32)—Cf. Jen Min Jih Pao, Péking, 29 juillet 1955.

(33)—Cf. Jen Min Jih Pao, Péking, 23 juillet 1955.

(34)—Cf. Agence Hsin Hua, Péking, 20 décembre 1954.

(35)—Cf. Jen Min Jih Pao, Péking, 8 décembre 1954.

(36)—Cf. Jen Min Jih Pao, Péking, 26 mai 1954.

(37)—Cf. Agence Hsin Hua, Péking, 14 août 1955.

(38)—Cf. Agence Hsin Hua, Péking, 23 juillet 1954.

La Parole de Dieu

La prédication est Parole de Dieu. Certes, cette Parole s'exprime à travers des paroles humaines. Et ces paroles humaines doivent s'efforcer de se rendre dignes de ce qu'elles transmettent. Il y a donc un problème de l'exercice de la parole. Mais les paroles humaines ne sont que moyen d'expression. C'est Dieu qui parle à travers elles. C'est là qu'est la dignité de la prédication. Elle est le moyen humain par lequel Dieu parle aux hommes. C'est là aussi ce qui en fait le paradoxe. Le prédicateur est un homme qui doit parler de Dieu. Or, comme Barth l'a bien dit, Dieu seul parle de Dieu. La première question que nous avons à nous poser est donc de savoir quelle est cette parole que Dieu nous adresse. C'est alors que nous pourrons comprendre comment la transmettre.

(R. P. Daniélou, Parole de Dieu et Mission de l'Eglise)

TALA

AN epic of Christian charity is unfolding in the rolling country some twenty miles out of Manila. There, Fr. Hofstee, Californian Dominican, ably assisted by a group of Sisters, Franciscan Missionaries of Mary, is bringing the light of religious hope into the drab lives of the inmates of the Tala Leprosarium. This government maintained leper colony, one of several in the Philippines, sprawls over some 1,500 acres. What buildings one sees closely resemble the ordinary residences of the countryside. The Quonset-hut-style church is the largest building.

It was in 1946 that Fr. Hofstee, then a chaplain in the U.S. Air Force, first saw Tala. Moved with pity for the unfortunate lepers, he obtained permission from his superiors to return and work in Tala after his term as chaplain ended. June 13, 1947 found him back there ready to tackle a herculean task. The jovial Dominican conceals the grimness of his early days in Tala. For some time his living quarters were the morgue! Making himself 'a beggar for Christ' he sought the help of friends in the Philippines and America. Today, he can proudly point to 1 large church for patients, a smaller church for administration personnel, Sisters' convent, a residence for a Filipino priest-patient, the four buildings of the Nursery housing 153 children, office building, three buildings of his High School. All this has been built, maintained and staffed through alms. To give an idea of the staggering financial burden, each child in the Nursery means an outlay of US$10 monthly; living costs are high the Philippines.

Though the official chaplain, with Civil Service status, there is no salary from the Government. The only grant is the loan of two rooms for his own use. A less courageous soul might quail before the countless problems of Tala, but not Fr. Hofstee. Acutely aware of the problems he dwells more on the good accomplished—with a little over 2,000 lepers on the reservation, 85% Catholic, there are 1200 Communions weekly; the large church is filled for the two Sunday Masses. It is quite a sight to see the lepers converging on the church for evening devotions; there are daily Rosary Devotions with the Novena to Our Lady of Perpetual Help and Stations of the Cross on certain days. At all hours of the day one will find some patients, both men and women, either making a visit to the Blessed Sacrament or making the Stations.

The intellectual needs of the lepers have not been neglected. Besides the elementary school maintained by the government, the Church conducts a High School, 160 pupils, and a College of Education, which, in this its first year, has a registration of 55. All students in both these government-recognized institutions are patients. Of the teachers, all but three are patients. No tuition is charged, with textbooks, writing materials, etc., all furnished free. Between this High School and College, Tala is raised from a place of hopelessness and despair to a community which enjoys security for the present and hope for the future.

The mental outlook of the lepers is rather cheerful and hopeful, but they all feel the isolation, the being forgotten by so many. The ones that are fully content, happy to be in Tala, are those who are deeply religious. They have found in the Church the understanding of God's Providence and the strength to bear their terrible affliction patiently. Little wonder that there is always a warm greeting for their very own priest, Fr. Hofstee—all know how much he is doing for them.

This lady, already many years at Tala Leprosarium, finds her religion a solace in her affliction. En route to Sunday afternoon services in church she is made the happier by meeting Fr. Hofstee along the road. That prayer-book in her hand is well thumbed, while her rosary glistens from frequent use.

The boy lepers are among Father's favorites. He is seen here coming out of their dormitory. His query before entering: "May I come in?" received a shouted: "Yes, Father!" The liking is mutual.

A leper and some of her visitors stop for a joking comment from their beloved chaplain.

A radiant smile goes with the flowers this patient offers for adornment of the altar.

The Nursery at Tala. These children were taken from the leper mother at the moment of birth to save them from the dread contagion. Thanks to the priest and Sisters a normal life will be theirs.

The little tots look to the Sisters for a mother's love nor will they ever fail to find it.

How proud the priest and Sisters are of these babes rescued from the peril of leprosy.

The Sister Superior and "Bright Eyes". The little girl is of Chinese-Filipina parentage. A visit to Tala leaves an indelible impression, the deepest being the sight of these happy children rescued from a life of misery. Generous benefactors and careful economy keep the expensive Nursery running.

Thanksgiving Ceremonies Of The Philippine Rice Farmer

By Rev. Fr. Richard Arens, S.V.D.

"THANKSGIVING" in the Western world has been reduced to a one-day affair. To many it is the "Thanksgiving dinner" with a loaded table which counts. The religious aspect is neglected by a wide segment of the population. Not so in the Philippines.

Here, the religious nature of Thanksgiving is very much in the foreground with a dinner as a joyful ending. Thanksgiving is not limited to one day. Whenever fields are ripe for harvesting—and that may be two and three times a year—elaborate thanksgiving ceremonies are conducted in the field by the head of the household or a special master of ceremonies (in case the head of the household does not know the prayers). Thanks is interwoven with petition as the Scripture says: "In everything, by prayer and supplication, with thanksgiving, let your petitions be made known to God." (Phil. 4, 6)

In the thanksgiving ceremonies of the Philippine rice-farmer one sees the evolution of possible new liturgical forms. Ancient ceremonies of nature worship have received a new meaning and direction from the fact that God is the source of all blessing. The general pattern of thanksgiving ceremonies, whose details may vary from island to island or even in the same municipality, is, on the Island of Leyte, as follows: Early in the morning the head of the household or the master of ceremonies goes to the rice field. In places close to the sea the ceremonies are conducted at the time of high tide; in other places at full moon. He carries with him a cross made of dry palm leaves blessed on the previous Palm Sunday; a blessed candle is sometimes brought along. In addition he carries nature symbols emphasizing the special characteristics he is asking God to bestow on the rice. He carries the "tagbag," a leaf which is strong enough when dry to be used as a string for packing purposes. The people pray that the Lord may make the rice stalk as strong as "tagbag," that the rice stem may not crumble in bad weather. He carries fine sand symbolizing the hope that the rice may bear plenty of grain just as Abraham was promised sons and daughters as plentiful as the sand on the shore. There are still other symbols, emphasizing the same ideas of plenty, denseness, and heavy weight in rice, which may vary from municipality to municipality.

Arriving at the field the master of ceremonies selects a spot where there is a thick growth of rice. He kneels down and prays to the Lord from Whom all blessing comes; to the Blessed Virgin; to San Isidro, the patron of farmers, and to the patron of the Parish. After the final prayer, "O God I offer Thee my work, bless me with your Holy Blessing," the symbolic harvesting starts. The master of ceremonies carefully cuts the rice-laden tops of the stalks, in silence or in prayer. Lightly bending from the left to the right side and vice versa, taking short steps, he tries to have a handful of rice at each step. He is careful not to allow so much as a single rice kernel to fall to the ground, because that would symbolize waste. Sometimes the newly cut rice spikes are arranged by the master of ceremonies in the form of

a cross, symbolizing that all blessing has come through the cross. Only after the ceremonies have come to an end do the helpers move into the rice field and start the actual harvesting. In many municipalities there is a novena at the end of the rice harvesting season, or a Thanksgiving Mass, followed by a joyous meal for all members of the household, friends and helpers.

Giving thanks to the Lord is a "must" for the Philippine farmer. In expressing his thanks and simultaneous petition he makes use of the symbols of nature, which, more eloquently than words, set forth his trust in God. "Lord make the rice as strong as 'tagbag,' as plentiful as the sands on the shore, as heavy as the pebbles, as dense as as the 'duol' (a root sprouting densely at the seashore)."

In the Philippines we again see the ability of the Catholic Church to transform. Deep-rooted and cherished practices from time immemorial, practices in existence long before Christianity came to Philippine shores, have not been discarded, but given a new meaning. As the Mediterranean world was responsible for introducing the celebration of Christmas and Easter on days formerly devoted to pagan worship, as Germany introduced the "Feuerweine" on Holy Saturday into the Roman Liturgy, so the Philippine rice farmer, through his deep-rooted Catholic faith, by Christianizing the old symbols of nature-worship may eventually introduce a new liturgical form of thanksgiving for the Asian world of rice culture.

Reports given at 'Workshop' of Catechetical Work, Asian Lay Apostolate Congress, Manila, Dec. 6, 1955.

INDIA.

In India, 25% of the members of the Legion of Mary, 10% of the members of the Sodality and 50% of the Catholic Action groups engage in catechetical work. There are catechism lessons for children, a few study clubs for the youth, but very little instruction for adults. In general, catechism lessons are humdrum, repetitious and conducted in a parrot-like manner. However, there is one notable exception—the Sunday School Center in Bombay with an attendance of 1600 children who come regularly without fail. The reason for this large attendance is the attractive and interesting manner in which the catechism lessons are presented. Picture shows and dramatic competition are utilized. To be a catechist, one must go through a 3-year course at the end of which the catechist has to conduct classes with experienced teachers as critics.

JAPAN.

Legionaries and students do most of the voluntary catechetical work. Varied methods are employed in teaching catechism. The catechists are usually trained in the Catholic schools. The greatest difficulty is the lack of literature and of a suitable book for children. The suggestion was made that religious instruction should not start with the catechism or Bible as such; rather, it should begin with fundamental ideas of the existence of one God, the existence of the human soul, beauty of the Christian virtues, the difference between what is good and bad, etc., the pagan mind needing such preparation.

KOREA.

Priests, Sisters and paid catechists do most of the catechetical work in Korea. The usual method of memorizing the catechism is generally employed. Catechism examinations and contests are held. Here and there, college students have formed a sort of study club, mainly for the purpose of teaching catechism. A recent venture, called Women's Seminary, is for the purpose of training women catechists. The greatest drawback is the lack of attractive, up-to-date catechism books.

NOTES AND INFORMATION

1. Moral Rearmament

THE Moral Rearmament movement, also known as the Oxford Group movement, and as Buchmanism, was launched by Dr. Frank Buchman, a Lutheran minister, in 1909 at Princeton, N.J. It professes not to be a new religion but aspires to reform the world through the propagation of what are called the "four absolutes": absolute honesty, absolute purity, absolute unselfishness and absolute love. To achieve their goal of "remaking the world," the MRA followers lean heavily on what they consider the "ever-present guidance" of the Holy Spirit and on "team sharing"—a kind of public confession of religious experiences and past sins.

In recent months Bishops in various parts of the world have released a definitive judgment on the movement made by the Congregation of the Holy Office, August 8, 1951. Sent to Bishops throughout the world for their guidance, the document reads:

"The Sacred Congregation of the Holy Office has been asked whether it is fitting that the clergy and members of religious communities should take part in the reunions and meetings of Moral Rearmament. Their Eminences the Cardinals and the priests of this Sacred Congregation, in a plenary session on August 8, 1951, attentively examined the proposed question and decided to issue the following directives:

"1. It is not fitting for either diocesan or religious priests, and much less for nuns, to participate in the meetings of Moral Rearmament.

"2. If exceptional circumstances should make such participation opportune, the permission of the Sacred Congregation of the Holy Office must be requested beforehand. This permission will be granted only to learned and experienced priests.

"3. Finally it is not fitting that the faithful should accept posts of responsibility in Moral Rearmament, and especially not fitting that they join the so-called 'policy team.'"

This three-point admonition has been repeated a number of times by the Holy Office as its advice was sought anew on the subject of Moral Rearmament.

One of the most recently published repetitions of this caution is a letter from His Eminence Josef Cardinal Pizzardo, Secretary of the Sacred Congregation of the Holy Office, to Archbishop Giovanni Panico, Apostolic Delegate to Canada. Cardinal Pizzardo prefaced the three-point reminder with these remarks:

"Because of the intensification throughout the world of the activities of Moral Rearmament and considering the frequent requests for instruction which have been made on the subject to the Holy See, I believe it opportune to recall to Your Excellency what had been communicated to the Apostolic Delegation in 1951. The Sacred Congregation is astonished to see Catholics and even priests seek certain moral and social objectives, however praise-worthy they may be, in the bosom of a movement which possesses neither the patrimony of doctrine or of spiritual life, nor the supernatural means of grace which the Catholic Church has. It is even more astonishing to see certain people have an exaggerated enthusiasm which apparently makes them believe that the methods and means developed by Moral Rearmament are

more efficacious in this movement than in the Catholic Church itself. The danger of syncretism (compromise of religious principles) and of religious indifference, of which warnings have been given on Moral Rearmament, can no longer be ignored."

2. Social Institute for Sisters

ROME, Oct. 11 (NC)—The "Movement for a Better World," a program of systematic studies in religious sociology started here to combat the influence of communism, will soon be available to women of religious orders. The movement has realized a phenomenal expansion under the encouragement of His Holiness Pope Pius XII, since its start in 1949 by the popular Italian preacher, Father Riccardo Lombardi, S.J.

Last summer Father Lombardi revealed his desire to have ten schools of religious sociology established throughout the world. Since that time the movement has seen the beginnings of a new school in Spain. So far about 3,500 priests and 122 Cardinals, Archbishops and Bishops have attended the courses of study sponsored by the movement. Now for the first time it will open a school for nuns. "It is only natural," comments Osservatore Romano, Vatican City daily, "that a project is started to present the same program to women in religious life, who constitute one of the greater forces possessed by the Catholic Church for the apostolate and the salvation of souls, an almost inexhaustible reserve of sacrifice and even heroism."

3. New Missionary Review

ROME, Oct. 13—During the three years he spent in Red Chinese prisons, a Belgian missionary priest resolved that if he were released he would start a new international magazine covering all phases of missionary activity. The priest's dream has now come true with the publication here of the first issue of Christ to the World, a review in English and French which is intended to serve a broader field than that generally understood by the word "missionary." The priest who conceived the new publication and has become its first editor is Father Francis X. Legrand, 52-year-old Immaculate Heart of Mary Father, who spent 25 years in China, only to be expelled early in 1954 after having been a prisoner of the Communists for 32 months.

The new review is sub-titled, International Review of Apostolic Experiences. It is divided into three general sections. The first is devoted to articles treating of the best means of communicating ideas about mission activities. The second section is given over to letters from veteran missionaries and those seeking to learn more about the missionary apostolate. The third section covers services requested by missionaries and which the magazine intends to meet to the best of its ability.

The temporary mailing address of Christ to the World is Casa del Clero, Lungotevere dei Vallati, 1, Rome.

4. Reds Never Respect Religion

MILAN, Italy, Oct. 27—The "sad example" of other countries was cited here in an impressive appeal to Catholics not to be deceived by communist pretensions of religious freedom. It is a fact, says La Rivista del Clero Italiano (The Review of the Italian Clergy), "that the sons and descendants of Karl Marx have never—not in a single case where they have come to power—respected the religious liberty and the rights of Catholics." In view of this history, the publication adds, "Italian Catholics cannot be divided." The solemn warning is of considerable timeliness throughout the world, where communist Russia has adopted the "smiling facade" in its

international relations. It has a peculiar fitness here in Italy, where, as the magazine itself points out, the situation cannot be compared to that existing in other countries.

The magazine recently printed an article by a priest contributor which deplored the fact that some people and periodicals in Italy were beginning to ask whether it might not be time to consider "the inevitable insertion of communism and socialism into the Italian government, and to consider whether they might become positive factors in the solution of its problems." La Rivista del Clero Italiano denounced this compromising attitude towards communism which the priest's letter served to expose and joined its condemnation to that of the priest-contributor. This denunciation received widespread attention when it was dealt with by Oservatore Romano, which applauded La Rivista for its firm stand in opposing a compromising attitude towards communism.

La Rivista del Clero Italiano, printed here with ecclesiastical approval, is edited by two of the country's most outstanding scholars —Father Agostino Gemelli, O.F.M., and Msgr. Francesco Olgiati. Father Gemelli is rector of the Catholic University of the Sacred Heart here, the only Pontifical Catholic university in Italy. Monsignor Olgiati is a professor in the university. Both Father Gemelli and Monsignor Olgiati are honorary members of the Roman Academy of St. Thomas Aquinas. Father Gemelli is President of the Pontifical Academy of Sciences. Father Gemelli, 78, is also one of Italy's outstanding psychologists, and the founder of the publishing house, Via e Pensiero, which publishes La Rivista. An Italian directory of notables lists at least 35 books he has written. They cover a wide range of subjects from psychoanalysis to "the fundamentals and principal applications of chemiotherapy."

The new warning in La Rivista against communism in Italian public life says conditions here are such that Italian Catholics would find it hard to practice "political pluralism." The reason for this, the magazine says, is that in Italy political parties generally encompass whole ideologies. Therefore, Catholics would find it extremely difficult to shift from one political party to another and, at the same time, remain loyal to their religion. The article said conditions here cannot be compared with conditions in other countries, where "the historical situation is different and, therefore, a political and social unity is not essential in the name of religious unity." Referring to the obligations of Italian priests in such a situation, La Rivista says: "We would be traitors to our Faith, if we did not urge the faithful to remain also politically united."

5. U.S. Catholic Relief Agency

LONDON, Nov. 4 (NC)—A glowing tribute was paid here by one of Britain's best known Catholic journalists to the worldwide activities of Catholic Relief Services, National Catholic Welfare Conference, on behalf of "the hungry and the unwanted in all parts of the world." The writer was Douglas Hyde, convert from Communism, writing in his weekly column in The Catholic Herald here. He described the work of the C.R.S.—N.C.W.C. in countries throughout Europe, Asia and Latin America. He gave special mention to the Catholic agency's efforts in France to "plan a new life for men and women who lack even a homeland they can call their own. When I was in Korea last year," Mr. Hyde said, "I found its representatives distributing anything from rice for the hungry to medical supplies for lepers . . . regardless of what their religion might be . . . And in Central America earlier this year, I found N.C.W.C. assisting poverty-stricken campesinos in a hundred and one different ways."

Mr. Hyde had just returned from France, where, he said, the work of Catholic Relief Services is conducted from "a small suite of unpretentious rooms" in the motherhouse of the Sisters of Charity of St. Vincent de Paul in Paris. Its activities, he stated, are concentrated in particular upon two groups: the very poor, and the refugees from behind the Iron Curtain, "of which there are so many

in Paris. Last Christmas the office distributed a total of 144,000 gift parcels of seven pounds each. During the past 12 months, it has given away more than 3,000,000 pounds of relief goods. These have included over 1,000,000 pounds of butter, 406,782, pounds of cheese, and 610,782 pounds of dried milk, all given by the United States Government under its surplus food scheme. Clothing and shoes to the value of $390,000 were provided by U.S. Catholics through a collection in the dioceses. The Paris office is just one of scores in all parts of the world, most of which could provide still more spectacular evidences of American generosity. Twenty-five per cent of these goods went to refugees. The remainder went to the old, the homeless and the chronic sick."

6. Protest Arrest

FRIBOURG, Switzerland, Nov. 4 (NC)—The president of the Conference of International Catholic Organizations has sent telegrams to the Foreign Ministers Conference, meeting in Geneva, and the President of the United Nations General Assembly protesting the arrest of Bishop Ignatius Kung of Shanghai and other Chinese priests and laymen in September. Signed by Raoul Delgrange, the CICO head, the telegram stated that the arrests are "a discriminatory measure against the nationals of a country solely because of their profession and practice of a religious faith." The telegram also pointed out that these arrests are a "flagrant violation of fundamental human freedoms."

The Conference of International Catholic Organizations, which represents more than 80,000,000 Catholics through the affiliation of some 30 international Catholic organizations, voted at its committee meeting here to send the telegrams.

7. 600 Years Ago

CLUES to the existence, language and relics of a tough and numerous race of boat dwellers and hill farming tribesmen who occupied the present New Territories, Hongkong, 600 years ago were traced yesterday by Mr. K. M. A. Barnett, Commissioner for the New Territories. Speaking to the Hongkong Rotary Club, he said:

"Of the existing Chinese clans none claims to have been here before the eleventh century; that they found a tough and numerous race of boat-dwellers in control of the sea coast, with the exception of Tolo Channel and Castle Peak Bay, which were already held by strong garrisons of Chinese or tributary troops from Canton; that up to the fourteenth century A.D. the hills on both sides of Tolo Channel and between Taipo and Tsuen Wan were occupied by at least two descriptions of aboriginal tribesmen who had not accepted Chinese rule; and that until the sixteenth century the islands of Hongkong and Lantao, and those further south, were not regularly claimed as Chinese territory at all.

"Yet now every nook and corner of the hills, and every bay of the sea, is occupied by people who call themselves Chinese and use as their mother tongue some dialect or other (five dialects in all) of the Chinese language. What happened to the aborigines?

"The Chinese have seldom gone in for extermination. Their method of advancing south has been economic and cultural penetration, followed by colonisation and assimilation. Their first interest here was in the pearl fisheries at the mouth of Tolo Channel. When these fisheries were opened up under the Canton dynasty of Southern Han, in the tenth century A.D., they did not sufficiently control the Lonely Ocean (the sea south of Hongkong) nor the Sea of the Solitary Turtle (Victoria Harbour) to be able to carry the pearls directly to Canton. Instead they held in force the west side of Castle Peak Bay and the left bank of the river at Taipo, with a chain of posts along the safe low-lying country through the present Fanling, Kamtin and Pingshan and convoyed the pearls overland to Castle Peak from whence boats took them to Canton up the Pearl River, which I think must derive its name from this circumstance although that is not the accepted view.

"The pearl fisheries were not suppressed until 1319, which means they were worked for nearly 400 years; the hill tribes were hostile all that time, yet we hear of no attempt to conquer them, and they were still independent at the beginning of the Yuan dynasty, which took steps to pacify them by conciliation. There are no accounts of Chinese settlement in the hills until the end of the Ming dynasty, 200 years after the closing of the pearl fisheries and some 400 years ago; while many of the existing Chinese clans living in the hills (all Hakka) claim to have been settled there only about 120 years.

Mixed Origin

"On all these scores it seems unlikely that the aboriginals were killed off. Yet if they survived, who and where are their descendants? Here and there, no doubt, they were killed or driven away; which would explain the elaborate dry stone walls to be found in many parts of the Saikung and Shataukok peninsulas, enclosing areas of high hill terraces which nobody any longer cultivates and which are often not even claimed as anybody's property. But more often there is evidence of continuous occupation and cultivation for a longer time than the village's family record can account for. And from other evidence, which I will not go into here, it can be said that three villages, and I suspect a good many more, are of mixed Chinese and aboriginal origin. It is also pretty certain that our fishing people, the Tanka, certainly and probably also the Hoklo, have an unbroken history in these parts since before the Han people come.

Names Mystify

"But in circumstances such as these it is usual for something of the original languages to survive, for instance, in the everyday names of the basic occupation, fishing or husbandry; tools and household articles; and above all in place names. Just as in England, though the ancient Britons were driven west with their language, many of their place names were preserved by the invaders, just as in North America many white men's cities are still called by red men's names, so here too we should expect to find in at least some of the local place names, a record of the language spoken by the people who lived here at least in Marco Polo's time, and probably later, and whose sons may live here still, though now they all speak Chinese. And this is just what we do find.

"No doubt those who speak Chinese have been mystified by some of the names they hear: Yuen Long, for example, Shap Yi Wat, Man Tseung Po, Kap Lung, Wo Yi Hop, Chap Ngai Ken, Pat Tsz Wo, Sheung Yeung, Hoi Ha.

"One can make a collection of tall stories offered in explanation of some of these names, but it can usually be shown that the story is newer than the name. It often happens, too, that several different versions of the name have been handed down, each with its separate story: often some or all versions are unintelligible and unexplained—the other day I was given three different pronunciations for the second word of the village, Tin Fu Tsai, in the village itself, and none of them make sense. So on the whole it is a pretty safe assumption that these names that don't make good sense in Chinese may make good sense in something else.

"Some glossaries of the languages of the south were compiled in the Tang, Sung and Yuan dynasties and there is a farly long list in the Man Shue. This is a rare book and I have not got a copy, but I have an extract copied out for me by a friend and one or two of our local place names, as luck will have it, do seem to fit. And in the course of the past few months, during which I have visited nearly every one of the remoter villages, I have jotted down words I have heard in connection with their fishing and agriculture, words previously unfamiliar to me, and which are not to be found in standard works of reference, or are to be found only with absurdly different meanings—the wrong meanings. I have also jotted down words occurring in place names of which the inhabitants could give no explanation, or gave an explanation involving an unusual interpretation of the word. Some of these are probably derived from one or other of the local pre-Chinese dialects. The results to date are a list of 77 words; quite a lot of our queerer place names make sense in the light of this list."

South China Morning Post,
November 9, 1955

8. La Formation des Religieuses Missionnaires

par Son Exc. Msgr Dominique Fukahori
Evêque de Fukuoka

Révérende Mère,

Je m'empresse de répondre à votre demande au sujet de la formation missionnaire de vos religieuses avec toute la franchise que peut nous permettre notre souci commun de gagner le monde à Notre Seigneur.

Les problèmes sont très délicats, et je voudrais les aborder dans un esprit serein et constructif.

1. Parler de l'esprit nationaliste à l'heure actuelle dans l'Eglise Catholique n'est pas de mise, et pourtant, me permettrez-vous de formuler ma première remarque à ce sujet? Il est très difficile de se quitter soi-même et les longues années de formation dans son pays natal. Mais n'y aurait-il pas un effort à faire dans le sens d'une éducation intellectuelle aux larges horizons et d'une formation spirituelle forte et profonde, allant jusqu'à la Catholicité de l'Eglise, vécue jusque dans les moindres actions quotidiennes? Combien de fois, dans des établissements d'éducation tenus par des religieuses de différentes nationalités, n'ai-je pas entendu moi-même les enfants prier dans une langue étrangère à leur langue maternelle!

2. Plutôt que d'argumenter sur les petites faiblesses par trop humaines, lorsque nous nous trouvons pour la première fois devant un pays différent du nôtre, nous remarquons tout d'abord les défauts et les déficiences de ce pays. La tentation est alors très naturelle de nous laisser envoûter par ces constatations; et de là, à vouloir tout réformer, il n'y a qu'un pas. Nous tombons alors dans le colonialisme, parce que nos jugements sont forcément le résultat d'une confrontation dans notre esprit entre notre pays propre et celui où nous arrivons Nous rêvons alors, inconsciemment, d'aligner notre nouveau pays d'adoption sur le nôtre.

Une formation profondément missionnaire devrait pouvoir permettre à chaque soeur en particulier de réaliser, dans le concret, que l'arrivée du christianisme dans un pays ne signifie pas nécessairement bouleversement complet des structures et caractéristiques nationales. Mais une fécondation de tout ce qui peut être christianisé, afin d'amener ce pays, avec toutes ses richesses virtuelles, à la Foi au Divin Rédempteur. Il y a un réel danger, surtout pour les Soeurs enseignantes, à faire des confusions graves au sujet de la loi naturelle, les habitudes nationales et les dogmes de la Foi Catholique.

3. Nous en arrivons alors à la très vaste question de l'adaptation. Je ne crois pas qu'il faille envisager cette question d'emblée sous l'angle d'application dans le détail, mais tout d'abord me semble-t-il, sous l'angle de ce que nous formulions plus haut, d'une formation missionnaire spirituelle et intellectuelle qui, tout en étant forte, soit aérée, vaste, souple et compréhensive. Ce qui nécessite, en particulier, un choix de sujets capables de recevoir une telle formation. Envisagés ainsi, les détails relatifs à l'adaptation des religieuses aux pays où elles se trouvent, prendront place tout naturellement, et les soeurs d'elle-mêmes comme mues par un "réflexe missionnaire" certain, feront les rétablissements nécessaires. Elles aimeront approfondir la mentalité de la population afin de découvrir ses qualités. Elles devineront aussitôt quels usages peuvent être adoptés. Je ferai remarquer que les habitants d'un pays ne demandent pas au missionnaire étranger de suivre surtout les usages nationaux d'ordre matériel, mais surtout ceux, plus crucifiant pour lui, d'ordre intellectuel, affectif, social, etc.

4. Parler d'adaptation me conduit à aborder le sujet de la Règle. N'y aurait-il pas lieu de donner aux religieuses travaillant en pays de mission, et à leurs consoeurs natives de ce pays, quelques assouplissements à leur règlement de vie, qui, tout en laissant intactes les constitutions de la congrégation, permettraient cependant, par une adaptation meilleure, un travail apostolique plus intense? Il y aurait lieu ici de traiter de l'adaptation du costume: adaptation matérielle en conformité avec le climat et adaptation spirituelle également . . .

5. Ce n'est qu'à la fin de cette longue lettre que j'aborderai la question de l'étude des langues. En souligner l'importance est inutile; mais mon expérience m'a instruit

qu'avec un esprit rigide et particulariste, un sujet, même très habile à manier la langue du pays, ne fait pas nécessairement du bon travail et ni n'a une grande influence. Les fautes de langage, même dans un milieu universitaire, sont pardonnées bien volontiers, si, sous l'écorce, on sent battre un coeur d'apôtre qui comprend et qui aime.

Vous voudrez bien excuser, Révérende Mère, la liberté que j'ai prise en vous parlant avec franchise. Les soeurs très nombreuses qui travaillent dans nos diocèses avec un dévouement admirable, nous sont indispensables et jamais nous ne saurions apprécier à sa juste valeur la part qu'elles ont dans les progrès apostoliques réalisés.

Nous ne pouvons que souhaiter une chose : que leurs Supérieures fassent que nous recevions encore beaucoup de ces religieuses bien formées . . .

Missionary Bulletin, Japan, April, 1955

9. *Ancient Tomb*

THE historical background of the recently discovered Li Cheng Uk Tomb at Kowloon, in its political, military, economic and spiritual aspects, formed the subject of a talk given by Professor F. S. Drake. The tomb, belonging to Western Han, Eastern Han or the Six Dynasties period, is a Chinese, not an aboriginal tomb. The fact is proved by the abundance of stone implements and primitive pottery found in the bays and on the islands of these parts. To illustrate the different aspects of life in these parts in or around the period when the tomb was supposed to have been built, Professor Drake related three accounts from the ancient Chinese records.

"The earliest account of the coming of the Chinese is found in the Historical Records of Ssu-ma Ts'ien, written about 95 BC. It records that in 213 BC Ts'in Shih-huang, the "First Emperor," annexed Southeast China and Northern Annam, demarcating three commanderies, of which one called Nan-hai ('The Southern Sea') occupied the present Kwangtung province, part of Kwangsi and northern Annam. For 13 years, to the fall of the dynasty, Chinese guilty of some crime were exiled here, and settled down with the local population.

"In the troubled period which followed the fall of the Ts'in dynasty, a young Chinese district officer near Canton, named Chao T'o, acting on the advice of the dying governor of Nan-hai, established for himself an independent kingdom—the kingdom of Nan-Yueh, with capital at P'an Yu (the present Canton). When order was re-established in China, the first emperor of the Han took a realistic view of the situation, and sent a diplomatic officer, Lu Chia, to invest Chao T'o as King of Nan Yueh. Under Imperial patronage Chao T'o strengthened and extended his kingdom, and became as it were the 'father' of his people. He lived to a great age, and saw not only the fall of the Ts'in but the reigns of five rulers of the Han.

"The third ruler of the Han, the notorious Empress Lu, was not so successful in her dealings with Chao T'o, but raised customs barriers against him. Chao T'o thereupon took the law into his own hands, and about 200 BC usurped the title of 'Emperor' claiming equality with China. After the death of the Empress Lu, the Emperor Wen (179-156 BC) by his enlightened and tolerant policy restored the peace and prosperity of China, and once more sent the aged councillor, Lu Chia, to win over Chao T'o. Chao T'o immediately renounced the Imperial title, but retained with the permission of the Emperor his kingship, formally acknowledging his vassalage in the next reign (The Emperor Ching, 156-140 BC). Chao T'o survived until the 4th year of the famous Emperor Wu (140-86 BC) dying in 137 BC, it is said at the age of 100, after a reign of some 73 years!

"Chao T'o was succeeded by his grandson, Hu. Hu sent his son, Ying Ts'i to serve at the Chinese court, where he married a Chinese wife, who however retained a Chinese lover. On succeeding in his turn to the throne of Nan Yueh, Ying Ts'i under the influence of his wife sought to bring the

Kingdom of Nan Yueh into complete dependence upon China. But in this he was opposed by his aged minister, Lu Chia, with the support of popular feeling. The Queen attempted to assasinate Lu Chia who plotted rebellion. On his dispatching a force of 2,000 men to Nan Yueh, Lu Chia came out into open rebellion; slew the King and Queen, and the Chinese envoys, and set up the eldest son of the preceding King, by a Yueh wife, as his successor.

"In 110 BC the Chinese developed their attack in three directions, descending by the rivers upon P'an Yu (the present Canton). The Chinese, whose force was now said to number several tens of thousands of men, advanced in boats. They attacked the city in the evening from two sides of the city. By dawn all was over. Lu Chia and Chiente fled to the sea, but were overtaken and captured. The surrounding country surrendered, and the Kingdom of Nan Yueh came to an end after a history of some 93 years."

For his second account, Professor Drake took a passage from the 'Treatise on Geography' in the Former Han History, by Pan Ku (AD 32-92). "It describes how the region of Yueh 'Is situated by the sea, and is a great collecting place for rhinoceros-horn, ivory, tortoise-shell, pearls, silver, copper, fruits and cloth. Chinese merchants who go there become very rich. P'an Yu (Canton) is the chief emporium.' But however that may be, we have here the account of a very early itinerary, with details indicating a lively maritime trade at least with Indo-China, the Malay Peninsula and Indonesia, centering upon Canton, in the 2nd century BC — the period of the great prosperity of the Kingdom of Nan Yueh, in the closing days of Chao T'o and in the reign of his grandson Hu.

"The last account takes us to the end of the 2nd century AD — the troubled time at the close of the later Han Dynasty. It also takes us away from war and commerce to the inner life of the spirit. A curious little book written at the time, called Mu Tzu Li Huo (Doubts Resolved by Mu Tzu) has been preserved in an early Buddhist collection the Hung-ming-tsi by Seng-yu about AD 502. It includes a preface by the author, in which it appears that the book is written by a certain Mu Tzu of Ts'ang-wu in Kwangsi sometime after the death of the Emperor Ling of the Later Han. In his preface the author describes how during the troubled times that followed the death of the Emperor Ling in AD 189 the region of Yueh was relatively peaceful and many refugees came here from North China, and used their leisure time to devote themselves to the study of Taoism and other cults. Mu Tzu as a young man had lived in Tonking and on returning to Yueh declined to take office in government service, preferring to devote himself to the study of Buddhism, with which he had no doubt come into contact in Tonking. He wrote the little treatise in question in the form of question and answer, to dispel the doubts about Buddhism that had arisen in the minds of some of his fellow enquirers.

"So here we have a picture of refugee life in the Canton region 1,700 years ago, the refugees, then as now, keeping alive the life of the spirit, which after all is the true life, by study and discussion in conditions of hardship and exile."

Hongkong Standard
October 28, 1955.

PATTERN OF EXPULSION DURING 1955

(Number of Foreign Missionaries out of China)
January 1—*December* 31, 1955

	Jan.	*Feb.*	*Mar.*	*Apr.*	*May*	*Jun.*	*Jul.*	*Aug.*	*Sept.*	*Oct.*	*Nov.*	*Dec.*	*Total*
No. of Priests	3	8	9	1	4	1	1	–	6	5	2	–	40
No. of Sisters	–	–	8	–	–	–	–	–	1	–	2	2	13
No. of Brothers	1	–	1	–	–	–	–	–	–	1	–	–	3
No. of Expelled	2	8	18	1	4	1	1	–	6	4	2	–	47
Total	4	8	18	1	4	1	1	–	7	6	4	2	56

Press Review

The featuring of articles does not necessarily imply our approval of their contents or views. It means only that they are of interest to our readers.

1. Western Newsmen Criticized

VATICAN City, Dec. 9—(Reuter)—The Vatican City newspaper "Osservatore Romano" today critized Western journalists visiting Red China for "repeating the lies of Communist officials" about persecution of the Catholic Church.

The paper said there was confirmation of the shooting of 17 Catholics at Shanghai. It asked, "What had these Catholics and the other 1,400 Catholics who were arrested done? Were they all criminals, plotters, spies, agents of imperialism? They wanted to remain Catholics, ready to do their duty as citizens, but united with their bishop, faithful to God. The altars of Shanghai's churches, decorated with portraits of Mao Tse-tung, prove that the mass arrests aimed at replacing the Church of God with the 'People's Church,' formed by the so-called 'Progressive' Catholics subservient to Communism. It is perhaps thought that in this way the 50,000 Catholics of Shanghai's 15 parishes will follow the 1,000 apostates, that is, those who are claimed by the Communist Chinese newspapers to form the great mass of patriotic Christians. It seems that the same measures have recently been taken in other parts of eastern and southern China."

Hongkong Standard
December 11, 1955.

2. History of South-East Asia

SOUTH-EAST Asia is an area upon which from very early times Chinese and Indian influences have been brought to bear and in one part of which, Annam and Co-chin-China, there was for many centuries an intense struggle between them for supremacy. "The reader must be warned, however, against the insidious tendency to overstress the part played by the imported cultures and to underrate the importance of the indigenous ones of the area. The use of such terms as 'Further India,' 'Greater India,' or 'Little China' is to be highly deprecated. Even such well-worn terms as 'Indo-China' and 'Indonesia' are open to serious objections, since they obscure the fact that the areas involved are not mere cultural appendages of India or China but have their own strongly marked individuality.

"The art and architecture which blossomed so gorgeously in Angkor, Pagan, central Java, and the old kingdom of Champa are strangely different from that of Hindu and Buddhist India. For the real key to its understanding one has to study the indigenous cultures of the peoples who produced it. And all of them, it must be realised, have developed on markedly individualistic lines."

In these passages Professor Hall established both for himself and for other historians in his 750-page work* a line of approach to the story of the peoples of South-East Asia rather different from that only too common in the past. The author was the first Head of the Department of History in the University of Rangoon. He thus brings a knowledge of the peoples as they are today to his wide-ranging citation of a great accumulation of knowledge and views on the subject. It is by every appropriate yardstick a magnificent piece of work, painstaking, ardent, and extremely well organized in view of the "chaos of races and languages" the history of the peoples in this area presents. His approach, and his insistence on viewing their history from the area's own perspective instead of treating the matter as mainly a record of the cultural or political expansion of peoples from outside, are of special pertinence at present.

Lively Interest

This book supplements one or two other recent contributions to the subject, of which Professor Brian Harrison's relatively modest little work was one of the most valuable. There is such a lively interest in South-East Asia nowadays that their works are likely to be merely the forerunners of many more, and this time perhaps by historians from among the natives of the area. Men of education among them are looking more and more beyond the long centuries of subjection and tutelage to the period when they were the masters of their own destinies and cultures.

Not unnaturally three of the parts in which the book is divided are devoted to the period during and after the earlier phase of European expansion, as compared to one part only to the previous era of indigenous and "Indian" history—a disproportion that seems to be a little inconsistent with the author's strongly held theme. But much has yet to be done (and probably will be done) to supplement the ancient records and to fill in the lacunae so that their modern, resurgent descendants will be able to fortify their confidence by a closer knowledge of their ancestors' powers and prowess—and also he warned by the fierce wars they fought when free—before the West came upon the scene.

European scholars have done an immense amount of work in the discovery of South-East Asian history. The Dutch especially have assembled a vast volume of material, though Professor Hall is critical alike of the "Europe-centric" and of the "India-centric" angle of vision. He praises almost without reservation the special significance of the prolific work of C. C. Berg on the Early and Mediaeval Periods, for this great authority not only made a lifelong study of Indonesian historical literature, but also laid down a method of approach to its interpretation based on the principle that a people's history-writing should be seen as an element in its culture pattern, which is not isolated, either structurally or in its evolutionary and dynamic aspect, from the remainder.

"The literatures of the peoples of South-East Asia abound in writings which are either in chronicle form or connected with historical events," says Dr. Hall. "Their number is legion; some are of great length. Relatively few have as yet been used by historical writers. The great majority still await exploration and comparative study. The significance of Berg's challenge therefore extends far beyond his own field of research."

Much of Dr. Hall's book is based upon lecture courses delivered to university classes in London, Rangoon and Singapore. Parts of it have been used in lectures delivered in the University of Indonesia at Djakarta and the Chulalongkorn University in Bangkok. It was his experience while conducting these classes that led him to realise the need for such a book as he now presents, though he has added much new material from his own researches not hitherto published.

It is avowedly intended as a work of inspiration, and certainly both his personal lectures to the young historians of the area and the book itself ought to be a great stimulus to the reconsideration of S. E. Asia

* "A History of South-East Asia," by Prof. D.G.E. Hall, Professor of History of South-East Asia in the University of London.—Published by Macmillan & Co. at 42s net. 806 pages, including a select bibliograph, 41 half-tone illustrations, 10 maps and three plans.

historically as an area worthy of consideration in its own right, and not merely when brought into contact with China, India and the West. These later phases are all treated in great detail and end with the year 1950. Perhaps it may be taken as proof of his prescience that the episode on which the work ends was the disappearance of the Siamese Opposition statesman Pridi, with the reflection that "his sole chance of returning, it was thought, would be through a revolution supported by the Chinese minority or by an invasion from Communist China."

While it is generally known that Indian connections with the area go back to prehistoric times, and it is assumed that small Indian commercial colonies existed at the ports long before any marked cultural influence, it is suggested that a seagoing people like the Indonesians must have resorted to India every bit as much as Indians to S.E. Asia.

Chinese Text

The oldest Chinese text to record relations with the Archipelago is the "Annals of the Han Dynasty," covering the period of two centuries B.C. It speaks of seafaring from South China to a number of large and populous islands which the Chinese visited for pearls and other precious stones.

Many who have seen and marvelled at the glories of Angkor have speculated on the nature of the cataclysm to all of which it is so remarkable a monument. It is a tragedy not without application to the dangers of the new era which has dawned for the interior peoples who escaped the direct pressures from the seacoast. War seems to have been the main cause of the tragedy though captivity and disease doubtless had their part also. For nearly a hundred years from 1350 there must have been almost incessant fighting between the T'ais and the Khmers. Raiding and counter-raiding lasted for years, and thousands of people were captured and carried off in every raid. The long and severe struggle between the two peoples led the Chams of central Annam to think the time had come for them to ravage Cambodia. The Khmers had foes on all fronts and when the Siamese did finally take Angkor in 1431 they stripped it of all they could carry away, made thousands captive and put a puppet king on the throne.

But though Cambodia refused to be conquered the evacuation of Angkor ended finally the great period of Khmer civilization. They did not even try to conserve their heritage—that was left to the French centuries later.

There is plenty of their own indigenous history which the peoples of the whole of this area can study with profit in times like these, when there is so much discord and so little accord among them in the critical hour of so-called liberation. Passions are too strong for the warnings from the past to be supreme perhaps. But even when the disintegration of the period has produced some new form of integration and perhaps a new sense of solidarity, it may even then not be too late for a generation of native historians to exert their influence in a drama which is likely to be alive with action for a century to come. — W.V.P.

South China Morning Post
December 13, 1955.

3. Communist House-Hunting

IN the last few years numerous houses in Canton, owned by overseas Chinese, have either been confiscated or "taken care of" by the Communists, and so little is left after such Red plunderings. Even premises belonging to persons who reside in that city have also been given up because of inability to pay the extremely heavy taxes. As a consequence, innumerable private properties have been directly or indirectly appropriated by the Chinese Reds without any reason or justification.

On July 21 of this year, the Communists' Bureau for the Administration of Land and Premises in Canton issued an order stating that since 95 per cent of all houses and land in the municipality had been registered, the registration work would be entirely conclud-

ed in October, and that all those not having done so must complete their registration before the stipulated time, otherwise, the properties would be treated as without owners and legally taken over by the government. The Reds in Canton have actually confiscated more than 1,000 civilian houses recently on the pretext that their owners were unknown; and it is reported that the Reds are carrying out this form of depredation both deliberately and in a very quiet manner. According to a conservative estimate, at least 20,000 premises have been appropriated by them so far through these illicit means.

As early as 1950 the Communists in Canton started the registration of private properties; and the people thought it to be nothing but a sort of political red tape for all owners of land and houses in the city. Many owners, who had not yet fled, as well as those who had already escaped abroad, began to have a small portion of their possessions registered either in person or through their friends to see what reactions would come from it.

In the autumn of 1953, the Communists in Canton reiterated their mandate and demanded that all private properties should be registered forthwith, irrespective of whether the owners had done it or not. This time, apart from trying to ferret out the original title deeds of various properties, the Reds also emphasized the assessment of land and premises in order to impose heavy taxes. The purpose was to make the owners unable to bear the burden and then abandon their holdings voluntarily by not registering them at all. The Reds issued assessment forms with very complicated terms and numberless blanks to be filled in properly. For instance, in making the estimate, they must first determine whether the building was of new or old style; what materials were used, such as tiles and bricks, doors and windows, partitions, floors, staircases, steps, etc., and the areas of different houses; the age of the construction, general equipment, and so on. Thus two identical buildings might be assessed quite differently.

In reality, everything depended on the individual personal opinions of the cadres handling the case, and they judged each property in accordance with the position or social standing of the owner. In other words, if the owner was found to be wealthy, the taxes would be sky-high; but if the premises were occupied by the owner and his family, they would simply make an ordinary charge on the property. As a consequence, some of the overseas Chinese or absent landlords had to pay excessive taxes for their possessions; ultimately they were compelled to give up their estates because of inability to bear the burden any longer.

When the campaign was in full swing, many properties owned by absent overseas Chinese fell into the hands of the Chinese Communists. In order to cover up their crimes, they secretly distributed all good estates among the Red cadres some of whom pretended to be new owners while others posed as representatives of the original owners. As a consequence, the registration work has been exceedingly busy during recent months, and the Red authorities in Canton vociferously claim that 95 percent of private properties have already been registered.

At the same time, the Reds have established a Canton Land and Premises Trust Co. to handle the renting of some of the houses unlawfully confiscated by the Bureau. From these activities we can readily comprehend how the Communist authorities in Canton are attempting to deprive legitimate owners of their possessions on the one hand and, on the other, claiming that the people are in full support of their registration work.

Hongkong Standard
September 4, 1955.

4. The Communist University

CITING the fact that vast numbers of students were being educated in Communist Universities, the October 1954 issue of the *Journal* urged upon its readers a searching examination into Communist university life. In an effort to help readers along these lines a short description of Soviet university life is given here. It is to be hoped that readers will read it studiously, seek to evaluate it in a Christian context and

then add contributions on the subject to the *Journal's* columns.

Not a great deal has been written authoritatively, in non-Russian languages, describing the system of education in the most Communist of countries, the USSR. This effort is based on two short works published in English: *Public Education in the USSR* by Y. N. Medinsky, Member of the Academy of Pedagogical Sciences of the RSFSR, Foreign Language Publishing House, Moscow, 1951, and *Higher Education in the USSR* by I. G. Petrovsky, Rector of the Moscow State University, Soviet News, London, 1953. It is hoped that the writings utilized are still pertinent.

What is here presented is not a consideration of the educational work of the Communist Party or the Young Communist League (Komsomols) which, although of immense significance, cannot be given space in this short treatment.

The Purpose

Soviet Universities are closely related to the entire educational structure of the USSR. A word about this, then would seem desirable. To do this, consider the career of a person who has achieved the Soviet degree of Doctor of Science. This person has completed eleven years of what is called "secondary education", from four to six years of higher education, from one to three years of post graduate education and submitted a thesis which was approved, received the degree of Candidate of Science and published in addition an "original contribution to science". There appears to be no other degrees offered in the USSR.

It will be seen that all this time our Doctor has been immersed in the Soviet educational system which is one with clearly set forth goals. These are set forth by the Party which sees to it that they are implanted by the State. Commenting on this Petrovsky writes: "Magnificent prospects for the further develpment of higher education were outlined in the directives of the XIX Congress of the Communist Party of the Soviet Union for the Fifth Five-Year Plan for the development of the USSR (1951-1955)" (*Higher Education in the USSR* by I. G. Petrovsky, Rector of the Moscow State University, Soviet News, London, 1953, p. 11). "All schools are opened, maintained and run by the State" (Medinsky, Y.N., *Public Education in the USSR,* FLPH, Moscow, 1951).

Of the aim of Soviet education Medinsky writes, "The all-round development of the individual, the training of fully educated, active and conscious builders of Communist society, their education in the spirit of Communist morality—such is the aim pursued by the Soviet school" (idem, p. 13). Closely linked into one whole are five aspects of Soviet education. These are its mental, moral, aesthetic, physical, and polytechnic aspects. A word about each indicates some of the characteristics of Soviet education.

The mental aspect is "the development of the really scientific, dialectical and materialistic world outlook, the acquirement of systematic knowledge—the principles of science; the development of the memory, perception, imagination, faculties, speech; development of the ability to independently acquire knowledge and apply this knowledge in practice" (*idem,* p. 15).

The moral aspect is described as "training courageous citizens of the Socialist State who deeply love their Motherland and are prepared and able to defend it against the enemy; of training people conscious of their civic duty, able to fight for the common cause of the working people, disciplined, staunch, strong of will, honest, active and resolute champions of Communism" (*idem,* p. 16).

The aesthetic aspect consists of "learning from the great works of art to appreciate all that is beautiful in nature and society, to treasure everything progressive and heroic which furthers the struggle of the working people to build a Communist society as speedily as possible" (idem, p. 16).

The physical aspect, like all the others, closely integrated into a whole, consists of not unusual work done to facilitate natural movements, sports and gymnastics (*idem,* p. 18).

The polytechnic aspect is a series of activities which is designed to give all students

a "theoretical and practical knowledge of all the main branches of production" (*idem,* p. 19). This work, however, appears to be done mainly in the secondary schools; later specialisation is given in technical schools or universities.

In this context what is the special aim of Soviet higher learning? "The higher school moulds cadres of the Soviet intelligentsia who are called upon to advance science, technology and culture, to train and educate the working people" (*idem,* p. 59). The number of young men and women who graduate from the higher educational institutions each year is determined by the planning bodies and approved by the Soviet Government as a component part of the national economic plan. Each year "the State Planning Committee of the Council of Ministers of the USSR allocates the year's graduates to the different ministries and departments in accordance with the national economic plan and the need established by this plan for providing various branches of the economy with trained personnel". "Posts are allocated by a state commission" (*Higher Education in the USSR* by I. G. Petrovsky, Rector of the Moscow State University, Soviet News, London, 1953, p. 21).

Bearing in mind the goals of Soviet education in general, the various aspects of Soviet education, the specific mission of the Soviet higher schools and the relation of these to the national economic plan and the regime, let us now consider some facts about Soviet higher education itself. According to Petrovsky there were, in 1953, 1,520,000 students in some 900 institutions of higher learning in the USSR, including students attending by correspondence. How many correspondents this includes might be guessed from figures given by Medinsky who reports that in 1949 there were 1,128,000 students of whom 300,000 were evening and correspondence students. In all this it is interesting to note that in 1952, according to Petrovsky there were only 33 universities out of the many hundreds of institutions.

Government Control

The various institutions of higher education in the USSR are under several Ministries. Each technical institution is controlled by the Ministry that directs that sector of the economy. (Certain ones, specialising in particular fields, come under the appropriate Ministry). Universities and some other institutions are the responsibility of the Ministry of Culture. Under this Ministry there exists a Central Administration of Higher Education. This body "gives these institutes and colleges help in the field of method, approves their curricula and supervises their teaching and research work" (*idem,* p. 19). In addition, there exists a Higher Attestation Commission of the Ministry of Culture, whose membership is confirmed by the Council of Ministers of the USSR and which consists of "the most prominent scientists and scholars in all the main fields of knowledge" (*idem,* p. 34). Its work is to "draw up a list of the higher educational institutions that have the right to accept and pass judgment on theses for scientific degrees, to decide on the composition of the academic councils of these institutions . . . to supervise the work of the academic councils in conferring Candidates degrees". In addition the Commission confers the Doctor of Science degree (*idem,* p. 34).

Curricula

"Every higher educational institute has its academic council which is composed of professors and lecturers. This council deals with the main problems of teaching and research at the institute, it selects professors and lecturers to fill positions that become vacant . . . and it confers academic degrees following the presentation of theses. The head of a Soviet university or academy is the rector and in the case of other higher educational institutions the director. Both have assistants who deal with problems of teaching, research and administration. The higher educational institutions are divided into faculties of allied subjects. At the head of each faculty is the dean.

"Teaching and research in the faculty are under the direction of its Academic Council. At a number of higher educational institutions theses for the degree of Doctor and Candidate of Science are presented to the Academic Council of the faculty, the Academic Council of the institute having the right to confirm the decisions of the faculty's council. The academic body that carries on

the basic work of teaching and research in the higher educational institutions is the department, to which belong all professors and other members of the teaching staff in the same field. Department heads are selected by the academic council of the institution . . . " (*idem,* p. 19, 20.) So much for structure of Soviet higher education. Let us turn now to the content of this learning.

"Instruction in the higher educational institutions of the Soviet Union is based on curricula approved by the USSR Ministry of Culture. These curricula cover all types of instruction . . . whether it is done in the institution or outside." The curricula include both required and optional courses, covering the students fields of specialisation against a broad background of the sciences. "In training young Soviet specialists in any field a very important place is occupied by philosophy, which is the foundation of all concrete knowledge. All curricula without exception include subjects that give fundamental knowledge in the science of Marxism-Leninism. One of these subjects is the foundations of Marxism-Leninism, which is based on a study of the History of the Communist Party of the Soviet Union—A Short Course and political economy. In addition to these subjects, all university faculties include a course in dialectical and historical materialism — Marxist-Leninist philosophy" (*idem,* p. 23).

Further Questions

"All students are required to attend all lectures and classes in accordance with the curriculum" and a program schedule which is given to all students describes the "amount of work to be covered . . . the main problems to be dealth with and lists the required reading as well as supplementary reading material" (idem, pp. 21-22).

It is hoped that this brief description will raise some questions in the minds of *Journal* readers which in turn can be answered with the result that a deeper understanding of Catholic education will be seen. What, for example, is to be thought of the aim of Soviet education? The various aspects of it? Its relations with the regime? The Party? What can be formulated concerning the compulsory instruction in Dialectical Materialism? The arrangements for post graduate employment? Lastly, in this regard, what obligations are imposed on the Catholic university community and our federations as a whole by the phenomenon of the Soviet student who is enthusiastically a supporter of the system under which he has learned? It is to be hoped that articles concerning these and other questions will be contributed to the *Journal* from its international readership in the future to the benefit of all.

Pax Romana Journal
July 1955.

Report given at 'Workshop' of Catechetical Work, Asian Lay Apostolate Congress, Manila, Dec. 6, 1955.

PAKISTAN

In East Pakistan, the religious operating the Catholic schools take care of the catechism classes in their respective schools. Out in the countryside paid catechists and a few volunteers do the catechizing. The catechism is taught through memory work and the use of illustrated books. As yet there are no facilities for training catechists. It was suggested that the teaching of catechism be confided solely to religious, as, in this predominantly Moslem country it is rather dangerous for lay people to go about teaching religion.

West Pakistan has 200 *catechists doing catechetical work in the Urdu community. The Legion of Mary is the only organization doing catechetical work. A study club has been organized for the youth in Karachi. The customary methods are used in teaching the catechism. Retreats and Days of Recollection are held for the spiritual formation of those working as catechists.*

Correspondence

The Mission Apostolate in its Cultural Context

DANS le dernier No du Bulletin se trouve un article du Père Amyot. Je ne suis pas tout à fait d'accord avec lui pour les quelques phrases qu'il y consacre à la China Mission, p. 737. Il parle de "nearly four centuries of sustained effort" et conclut en disant que "the result is disquieting". Il aurait dû ajouter que pendant la plus grande partie des "four centuries" la petite église de Chine fut en but à la persécution, les missionnaires ne pouvaient propager la foi et les Chinois ne pouvaient l'embrasser qu'en cachette. Il aurait dû dire encore qu'au 18me siècle, les principales sources de missionnaires étaient taries par le suppression de la Compagnie de Jésus, et à la Révolution Francaise, par la dispersion des Missions-Etrangères de Paris et des Lazaristes. Aussi en 1800 il n'y avait, dans toute la Chine, que 30 missionnaires; ils étaient une centaine en 1850. Ils n'ont donc guère été "favored in numbers". Ce n'est qu'après 1860, quand l'église fut enfin sortie des catacombes, que les missionnaires devinrent plus nombreux, et que de nouvelles congrégations vinrent évangéliser à leur tour. Mais c'est surtout après 1900 qu'on put disposer d'un nombre suffisant de moissonneurs pour entreprendre en grand le mouvement de conversions: il était en plein essor quand arrivèrent les communistes. Il en est de même des "funds", qui n'ont "poured in by the millions" qu'après 1900: et même alors la plupart des Vicariats (comme Yungpingfu) restaient bien pauvre, et ne pouvaient pas se payer le luxe de construire écoles, encore moins universités et hôpitaux.—Pour moi je reste convaincu que les anciens missionnaires de Chine, vues les circonstances, ont fait du magnifique travail.

S.E. Mgr. E. Lebouille, C.M.

Book Review

Medico-Moral Problems, Gerald Kelly, S.J. Clonmore & Reynolds, 1955; 323 pages, 15s.

This is a re-publication, in one neat volume, of the first four parts of Medico-Moral Problems, which have already won universal praise. A fifth part, too late for inclusion here, has since been published.

What impresses one in Fr. Kelly's writing is the touch of the master—that extra lucidity, a vast amount of facts, documents and opinions, well marshalled, and the balanced, sure judgment of his conclusions. The book is easy to read; it proceeds unhurriedly, without complexity or disorder and there is not an unprofitable word. On the many problems of a medico-moral nature it will be of very great help to doctor, nurse and priest.

G. H. Casey, S.J.

"If all Asia is to be won to Christ, there must be co-operation and co-ordinated effort between the Catholic laity in all the nations of Asia . . . The Asian Congress of the Lay Apostolate will try to create a better understanding and bring about a more efficient co-operation among Catholic communities and organizations in South and East Asia, under the supreme authority of the Holy Father and the guidance of the respective Hierarchies."

Archbishop Vagnozzi, Papal Nuncio to Philippines, in message to 1st Asian Congress of Lay Apostolate, November 23, 1955.

Reporting Communist Policy

1. Freedom of Expression

ERNAKULAM, India, November 24 (NC)—Freedom of expression does not exist in Red China, an Indian Catholic student leader stated here after a tour of that country. He is Joseph K. Kattickaran, chairman of the student association at Ernakulam Law College, who went to Communist China as a member of an Indian university delegation. He stated that the rigid censorship imposed by the Red Government on all publications has deprived the Chinese people of their freedom of thought. Chinese newspapers, he said, show little interest in world affairs.

Mr. Kattickaran reported that students in Chinese schools can study only subjects prescribed by the Government and that they are being indoctrinated with Marxism. He said that Russia's "liquidations" are matched by Red China's "disappearances." He reported that when he asked about the mayor of Shanghai, who welcomed Indian Premier Jawaharlal Nehru when he visited China last year, he was told by authorities that the mayor had "disappeared."

2. Chinese Written Language

THE National Written Language Reform Conference, just concluded in Peking, has produced a draft plan for the simplification of the Chinese written language and also a resolution advocating the further popularization of *putunghua* as the Chinese spoken language which is based on the Peking dialect, both with a view to doing away eventually with the Chinese written language in its existing form, and to replace it with an alphabetic system instead. Like everything else they do, the Chinese Communists who sponsored the conference, are injecting class conception and political meaning into this matter of language reform, which should begin and end as a subject of academic study purely on its own merit. Behind their attempts to abolish the Chinese written language may be seen a motive of withholding instead of spreading knowledge and light.

The Chinese written language as it stands today, had its genesis some 3,500 years ago. Since then it has gone through a succession of modifications necessitated by changes in living conditions of the Chinese people. In other words, it has always been a living language, growing and expanding as time goes on to serve the needs of the times. Considered by many an expert as the world's most advanced script, the Chinese written language derives its present form through six different methods of formation. The two principal ones are hieroglyphics and ideographics. The former suggests a picture while the latter gives the idea. Always appearing in square-looking monosyllables the Chinese written character in most cases has two parts, the radical to indicate the meaning and the phonetic to give the sound. Thus by looking at a new character, one can not only pronounce it, but also guess its meaning. Through combinations, the possibility of which is almost inexhaustible, the Chinese written language has been able to assimilate and accommodate new scientific terms in this modern era.

It is an undeniable fact, however, that

the Chinese written language, by virtue of its large number of characters, has not been an easy language to learn. An ordinary Chinese dictionary for use of Middle School students, for instance, contains no less than 10,000 characters, some of which have as many as 29 individual strokes in them. The Kang Hsi Dictionary, compiled during the reign of Emperor Kang Hsi, of the Manchu Dynasty, in the 18th century has a total of some 47,000 characters between its two covers.

The very size of the Chinese written language therefore may give the uninitiated a mistaken impression that it is absolutely necessary to know them all. Far from it. Anyone who has the command of half of the characters that are in the Kang Hsi Dictionary will be really a scholar. For an average person, the knowledge of 10,000 characters will be more than ample to meet his daily requirements. For others, 5,000 characters will be enough.

Nevertheless, the problem posed by the large number of characters in the Chinese written language has been acknowledged. Since China became a republic in 1911 and especially after the Renaissance Movement of 1917, much study has gone into the question of simplifying the written script to make it easier to read and write. A phonetic system containing 36 single and 22 compound phonetics as an aid to correct pronunciation was devised 30 years ago. Therefore, in neither of these two movements can the Chinese Communists claim any original credit.

What they are aiming at now, however, is something totally different. They seek to do away with the existing Chinese written language and replace it with an alien alphabetic system. For years when they were still cave-dwellers around Yenan in northern Shensi, they experimented with romanization and later latinization, and now that they find themselves living in imperial palaces, they are still at it, because they see in this a great possibility of perpetutating their hold on the Chinese people.

Down the centuries there must have been numerous factors cementing the Chinese people together as a nation. That the same written language is understood throughout the country is definitely one of them. Much of the Chinese culture is preserved in its written language. Once it is done away with, the Chinese people today and of the future generations, in whose name the Chinese Communists are now trying to kill the existing Chinese written language, will find all history books closed to them and this loss is going to be a much more serious one than the burning of books now going on, on the Chinese mainland.

If bringing literacy to the masses is their only purpose, the Chinese Communists should stop at the simplification of the written script and at the same time popularize the use of *putunghua* as the national spoken language. Sufficient ground-work has been done in both to enable them to continue the work. In fact, something like Basic English has been evolved by Dr. James Yen of Mass Education fame. Known as the Thousand Characters, this system of simplified Chinese, successfully tried in Tinghsien in North China 20 years ago, could be followed up.

Wanting to abolish the existing Chinese written language as a policy lays the Chinese Communists open to the charge of seeking to destroy what has been an integral part of the Chinese national heritage and, of controlling the spread of literacy by means of an alphabetic system so that the Chinese masses will know only how to carry out their masters' dictates and not much else. This is treason of the highest order to Chinese culture and civilization.

Hongkong Standard (Editorial)
October 29, 1955

3. *Red Cooperatives*

(Condensed from China Weekly)

THE supply of necessary goods on the mainland of China is becoming very limited in towns and cities as well as the rural districts. This situation is more acute in the vast hinterland where the peasants often find it difficult to procure the things

that they require from the village cooperatives run by the Chinese Reds. Most of these stores carry insufficient stocks, as the cadres are really not competent enough to understand the needs of the place; consequently the people are unable to get what they want whilst large quantities of commodities are being stored in godowns. There is a big dislocation between the wholesalers and retailers.

No wonder, then, that on September 25, the Ta Kung Pao of Tientsin should point out editorially that "the supply of goods in rural districts is very bad. This is true in many places in Hunan, Anhwei, Kiangsu, Chekiang and Kiangsi where numerous varieties of necessary things cannot be obtained. The people are unable to buy even such common articles as stockings and towels." In spite of the above warning, the situation has by no means improved. October 16, the Ta Kung Pao of Tientsin published another editorial on this subject stating: "It is very bad that the supply of goods in rural districts is still so unsatisfactory and has not yet been improved."

The Chinese Reds have never handled this business properly. Take the supply of all necessary commodities; in the first eight months of this year they only carried out 48 per cent of the entire plan, leaving 52 per cent of the work to be accomplished in the remaining four months. According to the statistics of the Communists, as much as 70 per cent of the total consumer goods are sold in rural districts where the population numbers 500 millions. The importance of ameliorating this supply can easily be perceived.

As to the causes of this bad supply, the Chinese Reds have attributed them to the public. The village cooperatives frequently have few things to sell, and the peasants suffer immensely. However, the responsible cadres would not have adopted such a policy if there had not been a reason for it—the cooperatives did not have enough capital to keep sufficient stocks, nor were they able to borrow money from the bank. As reported by the Ta Kung Pao, early in March of this year the People's Bank instructed all its branches to liquidate the commercial credit extended to various cooperatives supplying necessary goods. No doubt, this decision tied the hands of the cadres, and they were unable to maintain the proper supply even if they had the intention of doing so.

In the past, there were small stores in various villages. In addition there were peddlers carrying different articles to rural districts for sale to the peasants. The latter, too, could easily dispose of their farm products. However, after the agrarian reform, such a free flow of supply and demand has been eliminated by the Reds, as all the so-called "landlords concurrently handling business" have been "liquidated." When a peasant wants to buy anything, he or she usually has to walk several miles to get to the cooperatives which often cannot supply the goods. Frequently, the buyers must stand in a long queue to procure a few ounces of cooking oil. What a terrible waste of time and energy!

Another reason why the village cooperatives cannot have a steady supply of goods is due to the rapid buying of the peasants. Whenever they get any cash from the sale of their farm products, they want to spend it to purchase the necessary commodities. They have no faith in the JMP notes, and so would rather buy things than to keep money in hand or deposit it in the bank as urged by the Reds.

Above all, the basic fact is that there is an acute shortage of all wares in Communist China, which has made the supply both difficult and poor. Despite the boastful propaganda of the Reds, the production of consumer goods is far below the standard, insufficient to meet the demand. In the first year of the five-year plan, the people in various regions on the mainland experienced a shortage of necessary goods: but the Reds were brazen enough to call that a sign of the "improvement of the people's consumption as well as their purchasing power." There was dislocation in the production and consumption of all necessary goods. As stipulated by the Chinese Communists in their five-year plan, the investment in heavy industries should be 88.8 per cent, but that for the production of consumer goods should be 11.2 per cent. Li Fu-chun, Minister of Finance of the Chinese Red regime, has

stated that it is necessary to use an appropriate amount of capital to fulfill the requirement of national reconstruction. With such a five-year plan which lays so much emphasis on the building-up of heavy industries and military supplies, there is only one way to satisfy the demand of the Red—by sacrificing the supply of all necessary commodities to the people.

Though there is such a shortage of necessary goods, the Chinese Reds are not only making no efforts in remedying the situation, but have even worsened it by exporting large quantities of China's native products to secure the desired foreign exchange, thereby disrupting the supply in various cooperatives throughout the country. As pointed out by the Ta Kung Pao of Tientsin issued on November 16, "In the cotton district of Shantung Province, there are as many as 588 categories of commodities which the various cooperatives have not been able to supply, of which more than 400 should not have been suspended at all." The Chinese Reds have disrupted the supply of cotton piece goods and articles, stationery, canned food, lard and oil, sewing machines, bicycles, miscellaneous hardware, etc. and exported them to different countries in Southeast Asia. They sell these things at very low prices in order to capture the foreign market and get the required foreign exchange for purchasing war materials. Yet these manufactured wares are sorely needed by the people on the mainland of China. In spite of this fact, the Communists are dumping large quantities of cotton textiles and other goods abroad, and it is stated that in their trade agreement with Indonesia the Chinese export of cotton cloth occupies 50 per cent of the total amount.

Hongkong Standard
Dec. 12, 1955.

4. Reds Open 'Shanghai Bureau'

(*Condensed from Newsdom*)

AFTER the abolition of the five administrative bureaus which controlled the so-called "Great Administration Area" of East China, Manchuria, the northwestern provinces, Central and South China as well as the southwestern corner of the mainland, the Chinese Reds have succeeded in concentrating all power in the Central Government at Peking. Now, however, they have established a new Shanghai Bureau under the direct jurisdiction of the central authorities, but it bears no relationship with either the past administrative bureaus or the present Shanghai Commission. This organization is entrusted with some very peculiar missions abroad.

It may seem queer that the Shanghai Bureau does not look after the affairs of that great metropolis, but those who are familiar with this new establishment will point out that it has two main specific tasks to achieve: first, to gather all information concerning Taiwan, prepare the underground work, and carry out various activities of the Communist Party. Secondly, it is to spread a huge net in Southeast Asia, with emphasis on special secret missions in that region.

Since the Chinese Reds appear to be unable to forget the Nationalist Government in Taiwan, they devote much attention to the general condition along the sea coast, which includes the borders of Shantung, Kiangsu, Chekiang, Fukien and Kwangtung. This long line of maritime defence is of great importance to Communist China. All is left in charge of the newly opened Shanghai Bureau. As regards the second point, the Shanghai Bureau extends its activities to Indo-China, Thailand, Burma, Singapore, Malaya as well as Macao and Hongkong. Japan is also included. The prime object of its activities abroad is to collect information and to organize the underground. All undertakings are carried out in absolute secrecy. The organization wields wide power in numerous countries.

The immediate superior of the Shanghai Bureau is the Central Secretariat of the Chinese Communist Party, but it also receives directives from the Soviet intelligence

agency in the Far East. Yet it is not a joint organization of the Chinese and Soviets for collecting information; rather, it is the comprehensive center for directing the underground as well as the intelligence services in Taiwan and other countries of South Asia.

From the above it can be seen that the functions of this organization cover a wide field, but most of them are shrouded in secrecy and little known to outsiders. The present activities generally concern infiltration and subversion, and in making preparations for launching a large-scale offensive against Taiwan. With regard to countries in Southeast Asia, it seems that this establishment is interested in espionage work more than anything else. The Free World will do well to pay much heed to the development of the various ramifications of the Shanghai Bureau.

The Shanghai Bureau officially came into being on August 1 of this year. It is located in the best residential district of Shanghai, but there are no signboards or indications of any kind to show that the building contains the headquarters of such an important organization of the Chinese Reds. The First Secretary is Tan Cheng-ling, formerly Chairman of the Red Kiangsu Provincial government. His present duties cover all Party affairs as well as the political work in various localities controlled by the Bureau. Recently he went underground.

The Second Secretary, Liao Cheng-chi, is a notorious Chinese Communist advocate. He now looks after the various organizations of overseas Chinese in Japan as well as affairs in Taiwan. In addition, there are third and fourth secretaries who handle different lines of work conducted by the Bureau.

Besides the political work, the Shanghai Bureau is also greatly interested in military affairs, which are taken care of by General Su Wu, Chief of Staff of the Chinese Red Army. Previously, he was the Deputy Commander-in-Chief of the Third Field Army which had full control over the important East China area.

The Shanghai Bureau has a number of committees to handle its multifarious activities; the foremost of them are the so-called Taiwan Committee and the Committee on the Work in Southeast Asia. Their members include many Chinece Red leaders such as Yeh Chien-ying, Tao Chih, Fang Fang, Hsu Tung, etc. and most of them hold other concurrent posts of importance. There are also 16 special service chiefs who conduct the underground work in countries of Southeast Asia, and all of them are closely linked with the Shanghai Bureau.

Soviet Russia and Red China are closely related and there are Russians in every organization of the Chinese Communists, whether it be military affairs, political administration, or Party work. Inasmuch as theh Shanghai Bureau is principally concerned with the intelligence and information service related to Taiwan and countries of Southeast Asia, the leaders of the USSR look upon it with great interest.

Hongkong Standard
December 6, 1955

5. Red China's Military Leaders

(Condensed From Freedom Front)

THREE of the ten newly created marshals of the Chihese Communist Army may climb higher on the military ladder if the Peking Communist regime were to continue in power indefinitely. Close observers of the Chinese military situation pick Marshals Pang Teh-huai, Lin Piao and Liu Po-cheng as army leaders of great capabilities who may soar to greater heights. The other seven marshals are Chu Teh, Ho Lung, Chen I, Lo Jung-huan, Hsu Hsiang-chien, Nieh Jung-chen and Yeh Chien-ying. All ten are vice-chairmen of the Military Affairs Council, whose chairman is Mao Tse-tung concurrently head of the Chinese People's Republic.

Marshal Pang Teh-huai is well known to American servicemen back from Korea, for he was the commander-in-chief of the Chinese

Communist troops in North Korea during the latter part of the war and directed the bitterest campaign against American forces. As a reward for his war service, he is now given two important additional posts of vice premier and minister of defence. Minister Pang is in charge of administrative and logistic works of the armed forces. The Military Affairs Council is a supreme military body charged largely with policy making. As vice chairman of the Council, Pang serves as a sort of liaison officer with the ministry of defence.

An old time Party member, Marshal Pang was the commander of the 1st Field Army in the northwest in 1952 when he was ordered to move his troops to North Korea as replacements. Born in 1898, Pang has been with the Communist army in its campaigns against the Nationalists, the Japanese and finally the American soldiers and marines in Korea. His troops in North Korea sustained smaller casualties than in the first two years of the war. His command and staff capabilities and loyalty to Chairman Mao Tse-tung elevated him to his present status, which qualified him to declare that Chinese Communist troops would fight in Europe if Soviet Russia were attacked.

Faring not so well in Korea were the troops of Marshal Lin Piao, whose crack Fourth Field Army was chopped to pieces by American armour and Air Force. According to intelligence reports, General Lin Piao threw nearly a million troops into Korea and sustained over 300,000 casualties during 1951 and 1952. Lin himself was reported wounded in an air raid. His photograph had not appeared in newspapers for a long time. There are rumours that Marshal Lin, the best combat officer in the Communist army, is disabled or is an invalid with tuberculosis.

The youngest of the ten marshals, Lin Piao, born in 1907, joined the Communist Party in 1925. Besides taking part in the civil war and partisan struggle against the Japanese, Lin, as superintendent of the Anti-Japanese Military and Political Academy in the hideout at Yenan, in northwest China, trained many officers. His troops negotiated the mile-wide Yangtsze River in Central China as they swarmed south to overrun the Nationalists in the summer of 1949. Having entrenched his Fourth Field Army in Central and South China, Lin sent his crack divisions to invade Hainan Island off the coast of south China and took it from the Nationalists the next year.

In the autumn of 1950, General Lin Piao suddenly moved his troops from Hankow and Canton to join other units in Manchuria. By Christmas the same year, they entered North Korea as reinforcements for the battered North Koran Communist troops under Premier Kim Il Sung. Earlier, Lin Piao had rushed his troops to Manchuria immediately after Japan's unconditional surrender in 1945, allegedly at the instigation of Soviet Russia, and received large quantities of arms and ammunition from the Russians. Thus his troops were not only well trained but well equipped and later were able to overrun south China and Hainan Island.

Rumours has it that Lin Piao ordered his troops all the way from Canton to North Korea on the secret instructions of the Kremlin, as at that time Chairman Mao Tse-tung and his colleagues in Peking had not yet made up their minds whether to intervene or not in Korea, despite Moscow's persuasion. There is no explanation as to why Lin has been out of the limelight for over two years. One report said he was hospitalized, while another had him in Moscow to undergo further training in preparation for the future invasion of Taiwan. He is also one of the vice premiers.

The third man deserving special attention is Marshal Liu Po-cheng nicknamed "One-Eyed Dragon." Born in 1892, Liu studied in an infantry school in Moscow and was promoted to be commander of the Second Field Army stationed in southwest China. Apart from lending support to the Fourth Field Army in cleaning up south China, Liu's soldiers were responsible for the "peaceful liberation" of Tibet and are now close to the border of India, Nepal and Afghanistan. Besides being vice-chairman of the Military Affairs Council, Marshal Liu is Minister of Military Training.

Of the other seven marshals, Chu Teh will be due for retirement. He is vice chairman of the People's Republic and successor to Mao Tse-tung. Ho Lung is good as a liaison officer, while Chen I is the handy man

of Premier Chou En-lai. Both Ho Lung and Chen I are also vice premiers.

Marshal Nieh Jung-chen is a good staff officer having been acting Chief-of-Staff for many years. His full time job is vice chairman of the Military Affairs Council. Marshal Lo Jung-huan is also chief political director of the army and has been in security work for many years. Marshal Hsu Hsiang-chien fought very well in his younger days but is now one of the elder statesmen. Sharing the same circumstances is Marshal Yeh Chien-ying, supervisor of armed partisans. Yeh was once considered by General George C. Marshall as a brilliant strategist but is likely to remain quiet for some time.

Hongkong Standard
November 23, 1955

6. Swindling Or Public Finance

THE Communist administration in Peking has decided to float another batch of bonds "in order to hasten the State's economic reconstruction, to raise steadily the material and cultural levels in the people's livelihood, and to promote savings by the people." Known as the Economic Reconstruction Bonds of 1956, the new issue has a face value of JMP$600,000,000. According to regulations promulgated by Peking, the usual trimmings about redemption and interest payments will govern the bonds. What is most unusual about all Communist bonds is that they are not to be circulated as currency, which is understandable, but also not to be used as collateral for loans from State banks or State-private joint banks. In other words, such bonds will become completely frozen assets to the buyers.

This is not the first bond issue with the Chinese Communists. Since they seized power on the mainland in 1949 they have floated no fewer than four, including the latest one. The first Chinese Communist bonds, known as the Victory and Goods Conversion Bonds, were issued in 1950, carrying a face value of JMP$2,000,000,000,000 (in the old currency), or approximately JMP$450,000,000 (in the new currency). The second issue, known as the Economic Reconstruction Bonds of 1954, had a face value of JMP$6,000,000,000 (in the old currency) or JMP$600,000,000 (in the new currency). This was followed this year by another issue of an equal amount in face value. The three previous bond issues add up to JMP$1,650,000,000 (in the new currency).

According to the Chinese Communists' own reports, both the second and third bond issues were over-subscribed, tre former by 53 per cent and the latter by 73 per cent. Thus, from the three previous issues, they have turned JMP$2,000,000,000 (in the new currency) or approximately US$870,000,000 worth of individual assets into a State possession. In pushing the sales of the previous bond issues, the Chinese Communists were known to have used all forms of political pressure in forcing the people under their control to hand over their savings in exchange for bonds that had no market value whatsoever. They are expected to outdo themselves again.

For a run-of-the-mill stickup, an individual will be thrown into goal as a robber. When it is done "in the name of the Chinese people," it is legitimate public finance. Such is life under the Communists on the Chinese mainland!

Hongkong Standard, Editorial
November 16, 1955

7. Burmese Reds

By U Myat Myaw

RANGOON, Nov. 15—(UP)—Burmese Communists, step-children of international Marxism, headed toward complete destruction today as discredited zealots preying on the same defenceless peasants they once professed to champion. Outlawed and driven into the jungles by internal dissension and deprived of even moral support by Moscow,

the Burmese Reds are a far cry from the once potent forces that five years ago held entire districts and cities under their control.

Led by men with an insatiable lust for power, the Communists found themselves no match for the "neutralist" Burmese Government which followed a socialist but democratic policy that appealed to the masses with the same ideology offered by Marxism. Burmese leaders credited their success in crushing the Communist movement to Burma's foreign policy which is not for any world bloc be it East or West. And Burmese Red leaders found themselves in a very embarrassing spot when Burma established very friendly relations with the Communist nations, particularly Red China. There is no proof that Burmese Reds received anything but verbal praise from the Moscow leaders even in the heyday of their success. Now even verbal praise is lacking and the Burmese Communists find themselves ostracized from the rest of the Marxist world.

From Communist "patriots" local Communists have degenerated into swashbuckling gangs, constantly on the run to escape government troops and reduced to mere bandit gangs that prey on defenceless villages and peasants. What a comedown it is from 1948, 1949 and 1950 when the violent career of Thakin Than Tun, White Flag (Stalinist) leader in Burma was at is peak.

Thakin Than Tun, a guerilla fighter during the Japanese war, broke with Burma's national hero, Gen. Aung San, after the war. He wanted total war against the British and establishment of a aCommunist state while the General came to terms with Britain for the nation's independence. White Flag forces and the less powerful Red Flag group led by Trotskyite Thakin Soe went underground and immediately won heavy gains from the small, unreliable and badly equipped army of the newly born nation. At one time White Flag strength was estimated at 10,000. Now it totals 3,000 at the most.

The Communists now have degenerated into roving bands never meeting government troops face to face but looting villages and sabotaging bridges and communications. White and Red Flag factions, which never cooperated, accused each other of being renegades and reactionaries and on occasions have fought among themselves for territory. Demoralized by government victories even White Flag leaders fight among themselves and appear to have forgotten Communism in favor of a free-booter's life. Internationally, the Burmese Reds feel they have been T the Burmese Reds feel they have been slighted by international Communism. Their military chief, Bo Zeyya, was in Red China for two years and returned home recently empty-handed. His return has been kept a closely guarded secret by the Reds.

There has been speculation that the Communists in one last fling before they are annihilated will surge forth in one do or die attack. But the Government is impatient. On September 30 it issued its last amnesty offer under which Communists who lay down their arms by March will be treated leniently and allowed to participate in next year's election. Those who surrender after March lose their civil rights and may be tried for their crimes.

Hongkong Standard
November 16, 1955

8. Reds Exploit Peasants

(Condensed from China Weekly)

CHINA is essentially an agricultural country and three-fourths of her vast population are engaged in farming. Realizing this, the Chinese Reds are devising all sorts honest peasants. After the 'agrarian reform', of schemes to exploit these industrious and ly blotted out, they have started the so-called in which so many good farmers were ruthless- "unified purchase and distribution" policy to control all produce in various rural districts.

This is, in reality, a sword with two sharp edges—on the one hand, it drastically restricts the supply of food to the populace; on the other, it enables the Communists to steal all the hard-earned gains of the farming people.

Now the Chinese Reds want to push forward with great vigour their cherished project of the "cooperativization of agriculture" throughout the country. This is really intended to coerce all the peasants to deliver whatever they have to the authorities in order to participate in the village cooperatives. Naturally, most people are unwilling to obey such an irrational decree. Many complaints have been made by the Communists about the so-called "counter-revolutionary activities to sabotage the rural cooperatives" of the peasants.

Yet the most amazing thing is that large numbers of rural cadres have also expressed their scepticism as to the feasibility of this plan. Several reports illustrating this fact have appeared in the Chinese Red press. The Nan Fang Daily published this assertion made by a cadre: "The cooperativization of agriculture is a project of disaster and destruction, and we have no right to force it on the peasants."

In spite of these warnings, the Red authorities stubbornly order all rural cadres to enforce the project as fast as possible. The result is that the poor peasants suffer terribly from empty stomachs while the whole of their products must be handed over to the Communists. The impoverished condition of the rural people is very clear in the eyes of the village cadres; consequently it is they who can thoroughly comprehend the misery experienced by the men, women and children in all the farming regions on the mainland of China.

The doubts of the cadres have gradually led them to dissatisfaction; then they find it impossible to withhold their feelings and cannot but show their antagonism to the whole the "sit-down strike" tactics, refusing to co-policy. So they resort to inaction and adopt operate with the authorities. This has been clearly reported in the Chinese Communist press. The Nan Fang Daily of October 27, 1955, stated that in order to tighten the grip on the life of the peasants, the authorities directed more than 2,000 cadres of Canton to go down to the rural districts during the summer to enforce the "unified purchase and them were unwilling to undertake this task; distribution of foodstuffs." But most of consequently many of them, even before receiving permission from their superiors, led groups of cadres back to Canton. Some have pretended to be incompetent and others have faked ill health. Why have the Red cadres exhibited their unwillingness to work in rural districts? They have acquired the urban mode of living and are accustomed to life in the city where they can enjoy all sorts of comforts. In the countryside everything will be different and they must adapt themselves to an unfamiliar environment. They have a very clear understanding that the task to be carried out in rural districts is by no means a pleasant one—they must subject all poor peasants to constant trouble in order to extract whatever little grain they have put aside.

Since many cadres are also men of conscience, they cannot bear to see those hard-working peasants being so relentlessly tortured. In spring, summer and autumn they have toiled diligently in the field; but now the Communist authorities order them to hand over all their harvests. In return, they are only given a small ration scarcely sufficient to keep their stomachs filled. What about the other necessities of life? How are they to obtain them if all their foodstuffs are delivered to the authorities?

The village cadres must first "educate" the peasants to comprehend the urgency of their project of "cooperativitization of agriculture" as the foundation for the industrialization of China. They must also devise all sorts of schemes to compel the farming populace to be interested in the plan and willing to invest in the cooperatives. The last measure is the most difficult part of their task; namely to force the peasants to hand over all their crops. If persuasion fails, they must resort to compulsory "struggles" which are very cruel and inhuman. For this reason large numbers of cadres have voiced their opposition, and refused to cooperate in trying to establish cooperatives in various rural districts throughout the mainland of China.

Hongkong Standard
December 23, 1955

Newsbriefs

1. Bishop, Expelled by Chinese Reds, Begins Work in Bahamas

NASSAU, Bahamas, Nov. 11(NC)—The latest missionary to join the staff of the Vicariate Apostolic of the Bahamas is Bishop Kenneth R. Turner of Lishui, China. Bishop Turner, who spent three years under house arrest in Red China and was eventually expelled from that country, will work on the staff of the Bahamas Mission at the invitation of Bishop Paul Leonard Hagarty, O.S.B., Vicar Apostolic of the Bahamas. A member of the Canadian Scarboro Foreign Mission Society, the prelate joins three of his confreres already stationed in the Bahamas. Born in Montreal in 1905, Bishop Turner attended Loyola College and St. Francis Xavier's Seminary at Scarboro Bluffs, Ontario. He was ordained in 1938 and sent to the Prefecture Apostolic of Lishui, China. In 1948, Lishui was raised to the rank of a diocese and Father Turner was appointed its first Bishop. In May, 1949, the communists took over Lishui and Bishop Turner was later placed under house arrest. He was released in November, 1953 and finally expelled.

2. Allowed Only 4 Hours

Visitors to the Chinese Communist and Soviet exhibitions in Canton are only allowed four hours of free time from rigid and closely-watched conducted tours, travellers who returned from the Fair disclosed yesterday. The exhibitions, given a great deal of prominence by the local Communist press to attract Hongkong visitors, have prompted many residents here to make a trip to Canton with the hope that this would afford them an opportunity of seeing their relatives who are still living on the Mainland.

A letter printed in a Chinese-language paper here yesterday voiced the disappointment of one visitor who journeyed to Canton in the hope of seeing some of his family. He had hoped to use that four precious hours to visit his family but he found that he could not speak freely to his relatives because a "kaifong" (street association) chief took that particular time to conduct a lengthy interview with him. Many Chinese, attracted by the great publicity given by the local leftist press to the Chinese and Soviet exhibitions in Canton, were sorely disappointed by their trip. They had taken advantage of the Red offer of 20 per cent discount on travel fares and 10 percent discount on hotel charges to visit their families still in Canton, but they found to their chagrin that they had signed themselves up for a conducted tour of the Chinese Communist Industrial and Agricultural, and the Soviet Economic and Cultural exhibitions, with very little time to see their families.

The exhibition of Soviet economy and culture was large, according to one who had been there. He however regretted having gone to it, but there was no choice. For a few hours he moved slowly from stall to stall; there was no stopping—the people behind would not allow that. There was no hurrying either—you must go through all the stalls. Going through all the stalls is not enough. You have to give your impressions on the exhibits and the impressions naturally have to be favorable. No one dared to give an unfavorable comment. After having praised the exhibition you can get out but you are thoroughly tired out by then.

The leftist press for the past week has devoted long and lengthy columns to the exhibitions and one claimed that more than

10,000 people from Hongkong and Macao have visited the exhibitions in Canton during the past 10 days. According to figures obtained from the Immigration Office, there were 1,970 passes issued from Nov. 7 to Nov. 13. On last Monday and Tuesday there were a total of 1,062 passes issued.

A large number of "rice" Communists who had gone to Canton came back with glowing accounts of what they saw. There was however a letter to the editor, printed in a Chinese paper, which did not agree with the "rice" Communists' comments. He was one of a group of 15, and as soon as he got behind the Bamboo Curtain, he had to register at the "reception station." His whole week's itinerary was all planned. He had only four hours to visit his family in Canton, but he still could not speak freely during the four precious hours of freedom, because the "kaifong" section chief chose that time to pay him a visit and interviewed him instead.

Another visitor to Canton said that he was met at Shumchun by two persons who had been deported from the Colony some time ago, and as soon as they started on the train trip to Canton, these two persons commenced their harangue against the American "imperialists" and praised the greatness of Soviet Russia. When he did get home after having been to the exhibition, and fulfilled all the Communists requirements, he found that the woolen clothing displayed at the exhibition, so necessary now that the weather is getting colder, were only objects for display, and there was no way for the people to get hold of them.

Hongkong Standard
Nov. 11, 1955.

3. Remit US $18 M. to Red China Monthly

Bangkok, Nov. 16 — (AFP) — Total monthly remittances from Thai Chinese to their families in Communist China amount to US$18,000,000, it was learned here today. Only 12 per cent of Thailand's 3,000,000 Chinese make monthly remittances to China. Although the amount involved is a great drain on Thailand's foreign exchange, the government, on humane considerations, allows the remittances unhindered. While allowing remittances to be made, the Thai government, however, is tightening restrictions on the immigration of aliens.

4. Indonesians Warned

Djakarta, Dec. 12—(UP)—The Catholic Church in Indonesia yesterday officially praised Asian nationalism but warned against international Communism which it called a new form of colonialism. The stand was taken in a joint statement of Catholic prelates in Indonesia. It was read from the pulpit in all Catholic Churches throughout Indonesia yesterday.

"The national movement in Asian countries is an ambition which holds something good and appropriate," the five-point statement stated. "This striving for national independence a democratic form of government and the needed social reforms should be supported by all who think and feel themselves Catholic. This national striving has to be safeguarded against a new international imperialism, namely international Marxist Communism. It is a new form of colonialism which destroys the spiritual and centuries old treasures of the people of Asia."

The prelates said religious freedom must be the "foundation" of the Asian community. Their statement called for economic reform consistent with the interests of the family and village community. Small industry and small trade must be encouraged and industrialism must not harm the agricultural economy. "The love for country and people must not change into limited nationalism which looks like a false religion," the statement said. "Communism is not the only danger in Asia. There are signs of contradictions erupting from imperialistic nationalism which can lead to war in Asia between the peoples of Asia. This danger can only be averted by being faithful to the high ideals which made independence possible and loved by God, man, country and peoples." The Catholic Church in Indonesia is small but influential. It is strongest in Eastern Indonesia and weakest in Sumatra.

5. Life In Red China A Nightmare

Singapore, Dec. 12—(Reuter)—One of the very few Chinese students to go from

Malaya to Communist China and return said tonight "life in Communist China is a nightmare."

The student, 18-year-old Lin Jiak Noi, who defied her wealthy parents three months ago to run away to Communist China, said: "I am glad to be back with my family; I made a mistake. My stay in China has been a nightmare." She said she had been disillusioned by her "callous" treatment at a Communist school, where she claimed there was no proper medical treatment when she became ill. She said others among the more than 4,000 students from Malaya in Red China wanted to come home.

6. Alphabet Planned for E. Kwangsi

Paris, Dec. 13 — (AFP) — A new 29-letter alphabet for the Chuang people in eastern Kwangsi province is being discussed, the Peking Radio reported today. In line with the directive of the Peking regime to eliminate illiteracy in the autonomous regions, many provinces have started campaigns to work out new minority languages. The radio pointed out that the 6,600,000 Chuangs, mostly peasants, do not have their own language. Chuang is spoken by the rural population in the Chuang autonomous region, while most people in the cities and towns use the Han language.

7. Peking Purge Nets 300,000 Intellectuals

Taipei, Dec. 18 — (UP) — Communist China has arrested some 300,000 intellectuals on the mainland during the past year in a nationwide purge of dissenters against Communist ideology. Nationalist reports quoting Communist Minister of Justice Shih Liang in his recent announcement said an average of 20,000 arrests per month had been made this year in the campaign of suppression of counter-reactionaries.

The following were highlights of the Communist campaign according to Nationalist reports: January 1955; the Peking People's Daily, official organ of the Communist Party, published Hu Feng's complaints and commented that Hu "would turn our paper into a storehouse of bourgeois class freedom."

March 1955; a campaign against the anti-Marxist Hu Feng world outlook began in the People's Daily. Literary groups sponsored forums on how literature and art could best serve the Communist regime.

April; the People's Daily stressed the importance of completing thought reform before the masses were fully literate. The party inaugurated a series of lectures to popularize atheistic materialism and the Communist world outlook.

May; the People's Daily published information concerning Hu Feng's anti-Party clique consisting of 34 letters allegedly written by him between 1943 and 1950.

June 10; the People's Daily declared that the Hu Feng clique was a counter-revolutionary political organization of reactionary military officers, traitors and defectors of the revolution hiding under the cloak of literary work.

July 17; the arrest of Hu Feng as a counter-revolutionary was announced at the National People's Congress.

8. Cash Remittances From HK to Red China Increase

The volume of cash remittances from Hongkong to various cities in Communist China has been increased to more than $25,000,000 each month during the last few months. According to a Chinese report, such remittances had dropped to about $15,000,000 each month during the period from March to August this year. They began to pick up in September and the latest statistics indicated that the volume has exceeded the figure of $25,000,000.

Quoting informed sources, the report said that the increase of remittances was partly due to great improvement made by overseas Chinese in various Southeast Asian areas in their general economy with the result that they could afford to send more money back to their folks in China. Another reason is that conditions in Hongkong have also registered considerable improvement so that residents here could also spare some money to support their families on the mainland. A

third reason is attributed to the recent holding of the Soviet Exhibition in Canton which had drawn large groups of persons from the Colony. Persons who made the trip to Canton to see the Fair were required to remit some money for their expenses during their stay there, the same report said.

Hongkong Standard
Dec. 23, 1955

9. Steel Bridge Across Han River

Tokyo, Dec. 26 — (UP) — Communist China announced today that it had completed a steel bridge across the Han River section of the Wuhan transportation complex in Central China. The span connects Hankow on the north bank of the river, where it flows into the Yangtse, with Hanyang. A second span from Hanyang to Wuchang across the Yangtse will complete the project which will permit direct land transportation between South and North China. An earlier report said the bridge would have two tiers, one carrying railway traffic and a second carrying ordinary vehicles and pedestrian traffic.

10. First Railway in Fukien

Paris, Dec. 21—(AFP)—The projected railway in Fukien, the first railway in the province, will link the seaport of Amoy with the national railway network at Yingtan in neighboring Kiangsi, Peking radio reported today. Designs for the construction of the entire line had been completed and partial construction of the railway was already underway.

11. Reveals Actual Situation

Kuala Lumpur, Dec. 27—(Pan-Asia)—Relatives of a young Malayan-born Chinese who returned to his home village in Kwangtung Province have recently received a letter that throws light on the actual situation in the province. The letter, which is self explanatory, reads as follows:

"Dear Uncle and Aunt: Thank you ever so much for the 14 dollars and 60 cents which I received on Aug. 11. The government has asked all farmers to join the cooperative society which has taken over control of our lands and paddy fields but not of houses of the people. Lots are allotted to members of every family according to the amount of labor they can supply. As our family can only provide very little labor, we are given a small lot. We cannot do as we please on our own land. Unless we go out to work together with others, we will have nothing to eat.

"With the introduction of the new land system we have become poorer than ever. We are facing starvation for the four members of our family have not the strength even to produce vegetables in exchange for our necessities. Worse still, owing to carelessness, fire broke out in our house destroying two beams and half the stock of dried grass. The flames were put out with the help of our neighbors who came to our rescue.

"Government has asked people to purchase public bonds. Each family has to buy at least 20 dollars worth of bonds on or before Nov. 10. This was the second time people were asked to purchase public bonds. The first time was last year when each family had to pay 10 dollars. Being in financial difficulty, I therefore request you and others to send me 20 dollars to enable me to pay up my debts first. I shall have to worry about my food later.

"Despite my poor eyesight I have to go out and work. In return I get half a catty of rice. Truly this is all we can earn to support the four members of our family at present. It seems that the harder we struggle the poorer we become. I just cannot imagine how we can carry on like this. We are in the best of health and hope that it is the same with you all. Your nephew. Aug. 25, 1955."

12. Literacy Claim

Paris, Nov. 16—(AFP)—The Peking newspaper, People's Daily, quoting excerpts from an article published today, claimed that "after careful investigation and study, it will be possible in the seven years from now to 1962 to ensure that roughly 80 per cent of the young people learn to read and write." Quoted by the Peking radio, the newspaper further pointed out that the basic requirement is 1,500 characters, which will take about a year and a half for each person. The radio disclosed that a stepped-up move to wipe out illiteracy is presently afoot throughout the China mainland.

13. Indian Conference

Nagpur, India, Dec. 19—(Reuter)—The first All-India Catholic lay leaders conference which ended a five-day session here yesterday called on all Catholic laymen to do their utmost to refute the basic principles of Communism. About 300 delegates, including bishops and clergy, attended the conference which was inaugurated by Valerian Cardinal Gracias, Archbishop of Bombay. Another resolution among the 29 approved praised Mr. Nehru, the Indian Premier, for "upholding the rights of the Catholic community." The conference urged the government to relax rules restricting the entry to India of foreign missionaries.

14. Italian Priest Shot Dead

Rangoon, Dec. 20.—(Reuter)—Roman Catholic authorities today confirmed the reported murder of Father Eliodoro Farranato, an Italian priest, after his abduction 10 days ago by Chinese Nationalist guerillas. A church spokesman at the mission headquarters said news of Father Farranato's death had been received in a telegram from the northeastern Shan states, where he was a parish priest. His body was found by a Burmese Army patrol on December 15 and taken to his parish of Mong Yawng. He had been seized by the Chinese while travelling with three villagers near the Burma-China-Indo-China border. The priest was shot dead near Mong Yawng and the others were released. Father Farranato, 43, was a native of Milan, and had been in Burma for 17 years. He was considered an authority on the Shan language.

15. Christians and Hindus Clash

New Delhi, Nov. 14—(Reuter)—Police arrested nine people after breaking up a fight between Christians and Hindus in the village of Mathgulni Bihar, Northeast India, which flared up following the reconversion to Christianity of a Harijan (Untouchable Hindu). The Harijan had become a Christian in 1944 and later joined Arya Samaj—the Hindu reformist sect. Reports of the incident said that the clash, which occurred three days ago, was the climax to long standing hostility over the rights of Christians to convert to Hinduism and over the ownership of land held by a Christian mission.

16. Freedom of Religion

New Delhi, Dec. 19—(UP)—President Rajendra Prasad assured foreign missionaries yesterday that the Government had no intention of curtailing their freedom. Speaking at a meeting marking the 1903rd anniversary of the arrival of St. Thomas in India, Mr. Prasad said the government intervened in religious matters only "when and if it suspects missionaries of deviating from the correct path." He said that Christian missionaries, Indian as well as foreign, were "welcome to preach the message of Christ in this country. I can give an assurance to all inhabitants of this country that we do not look for conformity of faith. What we expect is loyalty to the country, and not to any dogma or faith. As long as a citizen is loyal to his country he has nothing to fear from the government or any other non-official, agency."

17. Monk Receives Decoration

Newton, New Jersey, Dec. 18—(AP)—A 41-year-old Roman Catholic monk will be decorated Wednesday by the Korean government for his rescue of 14,000 South Korean civilians in 1950 when he was a sea captain. He's Brother Marinus of the Benedictine Missionaries at St. Paul's Abbey. As Captain Leonard P. Larue, he made maritime history during the Korean War evacuating the civilians from the beleaguered port of Hungnam aboard the "Meredith Victory" of the Moore-McCormack Lines, which he skippered. Invading Chinese Reds had vowed to behead every Korean they found in town. Larue took all aboard despite the fact that his 7,637-ton cargo ship was loaded with 3,000 barrels of jet aircraft fuel and was manned by a crew of only 35. He evacuated all safely to Pusan in a perilous, three-day journey.

18. Mongolians Hate Red Army

Tokyo, Dec. 18—(UP)—Four Japanese from from Outer Mongolia said today the Soviet army is controlling that remote Asian nation despite "bad" feelings of the Mongolian people. Russia is building Mongolia into a modern state and developing its oil resources, the Japanese reported. They charged that Mongolians are "forced to buy inferior Russian goods and thus relations are bad between the Mongolians and Russians." They said the Soviet Army is in charge of

all political and government affairs in Outer Mongolia. Statues of Marx, Stalin, Malenkov and Bulganin have been erected throughout Mongolia. Soviet Russia is placing "special emphasis" on oil developments in Outer Mongolia.

19. Thais Prefer Chinese Products

Bangkok, Nov. 15—(AFP)—Products from Mainland China have made inroads into the Thai market, and are driving out many Japanese products, the Thai Economic Affairs Ministry said today. An official said that more than 4,000 types of Communist China products are being sold here, mostly with false Hongkong trademarks. He added that Chinese products in general are of a better quality and cheaper in price than Japanese goods.

20. Inter-Denominational Christmas Service

Communist Agency, Peking, Dec. 23—(NCNA) — Peking Protestants attended a Christmas service held at the Asdury Church here tonight.

The Service was arranged jointly by over 40 churches in the capital. It was conducted by Reverend Wang Tzu-chung, Chairman of the Administrative Council of the Yenching Union Theological Seminary and minister of the Methodist Church, who preached a sermon.

Christmas services will be held in all Peking churches on Sunday, the 25th. Christmas festivities are arranged to last till New Year's day, when a special rendering of Handel's Messiah will be given, with a choir of 60 young Christians.

Several churches yesterday evening presented Nativity plays or held women's prayer services. Included in the Christmas celebrations will be carol singing, candle-light service and programs for Sunday school children.

21. Peking Catholics Mark Christmas

Communist Agency, Peking, Dec. 24—(NCNA)—Over 3,000 Catholics in Peking attended the High Mass, in celebration of Christmas, at the Peitang Cathedral here tonight. Officiating at the Mass was Bishop John Chang.

It started with the organ rendering Haydn's *Creation,* and a massed choir of young people. Worshippers began arriving before 8 o'clock, to attend prayer services. Well before midnight the Cathedral was filled to capacity. A solemn ritual called "welcome to the holy child" preceded the Mass.

A High Mass will be celebrated in the Cathedral again tomorrow morning, Christmas Day, by Bishop Alphonsus Chung Huaimo. All other Catholic churches in Peking similarly celebrated Midnight Mass tonight.

22. Christmas Eve in Shanghai

Communist Agency, Shanghai, Dec. 24—(NCNA)—Tens of thousands of Catholics this evening crowded Shanghai's 14 churches for Midnight Mass. At Saint Ignatz, Shanghai's biggest church, 5,000 parishioners heard Marie Knotkova, noted Czechoslovak musician, accompanying the 70-member choir at the organ. Before and after Midnight Mass, the young people at Saint Joseph Cathedral held a dance and played Christmas games. Saint Maria Asylum entertained children with Santa Claus and gifts were exchanged before the tinsel laden Christmas tree. In all the Catholic churches, gay Christmas parties were held this evening. All churches have mangers.

Protestants held Christmas Eve services in the city's 200 chapels.

23. Stalin's Works in Chinese

Communist Agency, Peking, Dec. 24—(NCNA) — The *12th Volume of J. V. Stalin's Works* in Chinese version is scheduled to be published in Shanghai and Peking on December 25th and 28th respectively. It will also be published in other major cities of China shortly.

Mission Chronicle

Missionary Societies

1. Trappist Fathers

Visit of Abbot General

Hongkong, December 10, — Today, on his second visit to Hongkong, there arrived from Rome, the Abbot General of the Trappist Order, Very Rev. Dom Gabriel Sortais, O.C.S.O., French. The purpose of his visit is to make a formal visitation of the Trappist Monastery on Lantao Island, Hongkong. This monastery, called Our Lady of Liesse, has now been raised to canonical status. There are at present 10 priests and 8 brothers, all Chinese, in the Lantao Monastery. Farming and dairy products, including the famous Trappist cheese, are the main source of support for these Trappists who have started anew in Hongkong territory after having been driven from their monastery at Cheng-Ting-Fu in North China by the Chinese Reds. Dom Gabriel is to visit Japan, Java and Australia after leaving Hongkong, making the Canonical visitation of Trappist monasteries in those countries. He is to return to Hongkong in February 1956 for the solemn blessing of the new chapel now under construction at the Lantao Monastery.

2. Jesuit Fathers

New Jesuit Visitor Named

Hongkong, December 27, — On December 24, 1955, by a decree of the Very Rev. J. B. Janssens, S.J., General of the Society of Jesus, the Very Rev. Joseph Onate, S.J., was appointed Visitor of all the Jesuit China Missions, replacing the Rev. Francis Burkhardt, S.J., former Visitor for China and the Rev. Paul O'Brien, S.J., Vice-Visitor for those outside China.

Father Onate was born in Durango, Viscaya, Spain in 1910, came to China in 1932, and was ordained at Zikawei, Shanghai in 1938. The succeeding years saw him in the Wuhu Seminary, first as director and professor of Canon Law, and later as rector after it moved to Suancheng, Anhwei. From 1949 to 1951, under the Communists, he was Rector of the Wuhu Technical School, becoming Vice-Superior of the Wuhu mission in 1951 until his expulsion in 1953. After a year in Formosa as Superior of the Hsinchu section, he was appointed Rector of the Collegium Maximum in Baguio, from which post he was called to be Visitor. As Visitor, Fr. Onate becomes the superior of the 925 Jesuits belonging to the China Mission.

The Dioceses

8-3—Diocese of Shanghai

1. Bishop Kung Due for Public Trial

Hongkong, December 28, — The Hongkong Standard today gives prominence to a report that Bishop Kung of Shanghai is due for a 'public trial' in the near future, with the charges to be: counter-revolutionary activities. The Chinese Communists have trumped up charges that Bishop Kung had planned assassinations, that Catholic societies were used to oppose the Party, that the Bishop warned his people against participating in the division of lands program, that he had held a special Mass for those arrested in previous purges, that he listened to and

translated for his people the Voice of America programs.

2. Oppression of Catholicism

(Translation From Hongkong Times, Nov. 2, 1955.)

Since the Catholic Bishop of Shanghai, Kung-pin-mei, was arrested, the Communists started a series of attacks on the Catholics. According to the 'Liberation Daily', on July 6, 18, August 4, 14, 17 and September 14, the Communists arrested six groups of "Catholic reactionaries, most of whom were Kung-pin-mei's accomplices."

The reason for the Communist repression of Catholics dates back to 1946 when the present Mayor of Shanghai, Chen Yi, and his troops were fighting in the Nan-shan district of Shantung Province. He never failed to attack the Catholics, burning the Catholic churches wherever he went. This aroused the opposition of the Shantung Catholics, who recruited militiamen to defend themselves. The Red leaders seeing what was happening ordered Chen to stop his brutality. After 'liberation' the Communists openly oppressed Catholicism. In 1950, they expelled the Papal Internuncio, Archbishop Riberi, falsely accusing him of being an 'imperialist spy.'

Early in 1951 three French Jesuits of Aurora University, Shanghai, were expelled. A month later, Fr. Chang, headmaster of the Zikawei Catholic Middle School, was beaten to death in the Lu-wan Police Station, Shanghai. Fearing the consequences of this, the Communists ordered Fr. Lo, prefect of studies in the school, to announce to the students that the headmaster had died of a heart attack. Towards the end of that same year, Fr. Peh, headmaster of St. Francis Middle School, was arrested as a reactionary. He died in prison, June 1952.

In the beginning of 1952 the Communists inaugurated the 'oppose Catholic reactionaries' movement, accusing all the foreign missionaries of being 'wolves in sheep's clothing'. They separated the Chinese priests into two groups: 1) 'running dogs of the imperialists', and, 2) 'patriotic Catholic priests'. In September 1953 the Reds raided the Zikawei church and arrested two priests.

February 1954, in the lobby of the International Hotel there was held an 'Exhibition Showing the Crimes of the Catholic Imperialist Agents'. From a copy of LIFE magazine, found in the priests' residence, the Reds cut out pictures of swimming girls and accused the priests of 'keeping obscene pictures'. This year, having arrested Bishop Kung, they have created the slogan: 'Spread the movement opposing the reactionaries in the Catholic Church'.

3. Communist Attack on Catholic Church in Shanghai

(Translation From Hongkong Times, Nov. 2, 1955)

When Bishop Kung Pin-mei, Catholic Bishop of Shanghai, was arrested, there were, according to the Communists, 74 of his accomplices arrested at the same time. Among these 74, 16 were priests, 33 were mission employees and there were 25 Catholic laymen. The Communists called them 'Catholic Youth Group.' Actually, more than 530 persons were arrested. Later, realizing they had arrested innocent people, the Reds, under the pretext of clemency, released more than 400 of them.

Since early August, the Shanghai Liberation Daily (Communist) has continually published, in its 'Letters From Readers' column, attacks on 'the criminal activities of the anti-revolutionary group of Kung Pin-mei'. Among the 'crimes' listed are: gathering information, organizing acts of violence, encouraging the resistance movement, spreading rumors, poisoning the minds of youth, cruelly killing babies (because the Catholic Church had a number of well-run orphanages, much superior to what the Communists themselves had, thus arousing their envious hatred), listening to the Voice of America broadcasts, etc. etc.

Of course all these accusations were very abstract; they never brought up anything concrete. No one really knows what may be 'the anti-revolutionary activities of Kung Pin-mei and his accomplices'! It was only when the Communist monthly, Wen-Ni Yueh-Pao, was published on October 15th

that some of the real story was revealed. It is just as the former Shanghai Police Chief, Yang Fan, said: "Many anti-revolutionary activities are born from the oppression of the revolution." The Shanghai Catholic Church, as is true of the Church everywhere, was not politically active. The priests, faced by the excessive repression of the Communist Party, in order to protect their Catholic people and safeguard their own spiritual duties, stood up in opposition to the repression and thus were labelled 'anti-revolutionaries'. Bishop Kung did not participate in this particular resistance, but, the Communists, availing themselves of an opportunity to crush the Church, proclaimed the Bishop as 'the chief of sinners', 'the evil head', and used that as a pretext to arrest the loyal priests and faithful Catholics.

The whole affair began last July 6th in the Ta Tung Lu Catholic Church, when a Communist agent, Ku-ping-sen, assaulted Fr. Chang-chung-min. Ku, 54 years old, had, as a means of spying on the priests, obtained the job of cook at St. Theresa's church, Ta Tung Lu, not long after the 'liberation' of Shanghai. Three years ago, the three priests, Frs. Kuo-chi-suan, Chang-chung-min and Chang-hsi-wu, along with the head of the Catholic Youth Organization, had already uncovered the real status of Ku. This scoundrel made a great show of honesty and piety; almost every time he spoke he made a big Sign of the Cross, adding: "Thanks to God's goodness!" The priests knew that Ku regularly went to the Police Special Bureau to report on them, though he always said on his return: "Today, the market was terribly crowded. Thanks to God's goodness!"

During last June the police made an extensive search of St. Theresa's church, but search as they would could find nothing. Fr. Chang-hsi-wu immediately sent a written protest to the Religious Affairs Bureau of the Shanghai Government, demanding that the Communists should observe the decree that religious institutions are to be protected. Knowing they did not have a leg to stand on, the Communists apologized to Bishop Kung and promised Fr. Chang-hsi-wu that there would be no further trouble.

June 17th, Fr. Chang-hsi-wu ordered Ku-ping-sen to move off the church premises, at the same time giving him three months' wages. Ku, on the plea that he was weak and old, with no place to go, obstinately refused to leave. The priests discussed the matter among themselves and decided to give him six months' severance pay if he would leave immediately. Later, the offer was increased to nine months, then one year's pay but Ku refused. Fr. Chang then wrote to the Religious Affairs Bureau demanding that something be done about the matter. The Communist officials replied that it was a question between employer and employee, thus giving it the semblance of a labor dispute.

Meanwhile, the priests had hired another cook, leaving Ku-ping-sen out in the cold. They also reduced his food allowance from 70 cents to 40 cents daily. But this shameless Communist agent continued to live on the church premises. June 27th the priests stopped all payments to him and demanded the room in which he was living, telling him to move into an open courtyard. Ku, regarding this as unjust oppression, went to the "Ta Tung Lu Residents' Association" and formally accused the priests. That same day, the Residents' Association sent three agents to the church to settle the dispute. They were received by Fr. Chang-chung-min, who told them: "Our church is having economic difficulties. Furthermore, this affair concerns our domestic administration and does not need your help to be settled." That evening, at the Catholic Youth Group meeting, the young people were furious with Ku-ping-sen; they called him names and told him: "You must vacate that room and get off the church property by 8 A.M. tomorrow!"

Next morning, instead of moving out, Ku went to the Residents' Association to accuse the priests. Eight Comrades were sent to threaten the priests, saying: "In the past, the working class was much oppressed by the imperialists and reactionaries, but now that oppression has been overthrown. Why do you still fail to recognize this fact?" Father Chang-chung-min replied: "Yesterday, I told you that this is an internal affair of the church and there is no need for you to meddle. You encourage Ku-ping-sen to be unfaithful to his religion. Who is behind

you?" One of those standing behind Fr. Chang called out: "The Residents' Association supports the anti-religious, and the People's Government stands behind the Residents' Association!" At this moment Fr. Chang-hsi-wen called out from an upper window: "You fellows had better clear out of here and don't ever come back again. We miss too many things after you have been around." At this the Comrades departed.

The evening of July 6th Fr. Chang-chung-min carried the bedding of Ku-ping-sen into the open courtyard hoping thus to force him to leave the church property. The hypocritical Ku, who had always mouthed the words: "Thanks to God's goodness," struck Fr. Chang with his fist. At the time the Catholic Youth Group was holding a meeting in the church hall. Hearing Fr. Chang's cry of pain they rushed out and beat Ku till he yelled for help. The residents of Pei-teh Lane, next to the church, reported at once to the Residents' Association and they in turn sent several of their agents to the church.

The Catholic youths, seeing the Communist agents, left off beating Ku and started to work on the agents. After several of the Comrades were beaten and begged to be released Fr. Kuo-chi-suan said: "Before you go you must acknowledge in writing that the Residents' Association is supporting anti-religious activity; if not, you will not leave." (Wen-Ni Yueh-Pao, No. 10, p. 38). By this time it was 10:45 P.M., about half an hour since the Comrades arrived. Meanwhile, the people who had crowded around the church property had telephoned the Public Safety Department. Three trucks loaded with police roared up to the church. They arrested Fr. Chang-chung-min and Kuo-chi-suan along with the twenty or so Catholic youths that were there. The aged Fr. Chang-hsi-wen, who had been upstairs during the fracas, was not arrested.

The following day, Fr. Chang-hsi-wen sent a detailed report about the affair to Bishop Kung, as it is the duty of the pastor to report to the Bishop when church property is damaged. The Communists regarded this report as a 'secret document of the reactionaries, appealing to the chief reactionary, Kung Pin-mei, to rouse the Catholic youth of the different churches to start a concerted attack on the great People's Association'. On this account Bishop Kung was arrested and all the pastors of Shanghai churches were accused of 'having participated in such revolutionary actions'. There followed the arrests of a number of priests and of several hundred Catholic lay people.

This is the first time since the 'liberation' of Shanghai that the Reds have openly oppressed the Catholics. The arrest of Bishop Kung doesn't mean the end of the pressure on the Church. It is just the beginning. During recent months the Communists twice staged mass arrests of Catholics; the number of those arrested has never been published. This anti-Catholic movement was carefully planned by the Communists, using the incident of Ku-ping-sen as a pretext. If the Communists were sincere in their protestation that they 'protect religion and freedom of belief' they would not have raised such a storm just because Ku-ping-sen got the worst of it in a fight which he started.

4. Carmelite Sisters Expelled

Two Carmelites from Shanghai, Sister Hermance of the Child Jesus (Hermance Allard), Canadian, and Sister Madeleine of St. Joseph (Madeleine Motto), French, arrived in Hongkong November 27 by ship. Though not yet 50 years old, both show signs of the lack of food and the nervous tension of the last few months.

The Carmel was not spared in the storm which broke over the Church in Shanghai. During the night of 8th to 9th of September, groups of armed police using ladders climbed over the high walls of St. Joseph Carmel in Tousewei and breaking the windows entered the convent. The Sisters were ordered to gather in one room while the police searched the building. The police took all papers, even the private notes of the Sisters. Two Chinese Sisters were arrested and taken to jail. One, Rev. Mother Marie Thèrese of the Child Jesus (Hoang) was formerly in the Carmel of Kunming (Yunnan). She had come to Shanghai after the dispersal of the Kunming Carmelites. She

was accused of the crime of being counter-revolutionary. The other Sister, only a postulant, Sister Theresa Catherine (Wang Ching-ming), native of Shanghai, was jailed because as a student she had belonged to the Legion of Mary.

The other Carmelites who were not taken to jail were held under close watch. Even when going to the toilet they had to leave the door open so that the guards might see them. The newspapers accused the Sisters of "imperialism". One picture showed an iron grille and instruments of penance, the caption stating that this was the jail where the foreign Sisters locked up the Chinese Sisters, and the instruments of torture were used by the foreign Sisters against the Chinese Sisters.

During the night of September 26-27 two other Sisters were arrested: Sister Bernadette and a novice, Cecelia Zang.

For some time the Carmelites were deprived of all religious services; nobody was allowed to say Mass in the Carmel. Then one day a priest came. The Sisters asked him a few questions and discovered that he was the author of the broadcasted speech, very violent, against H.E. Bishop Kung, bishop of Shanghai. The 15 Sisters, 13 Chinese, 2 French, refused his services, unwilling to receive Holy Communion from the hands of a disloyal priest.

The religious situation in Shanghai, remains obscure. The campaign against Bishop Kung, goes on as fiercely as ever. Extraordinary pressure is brought to bear on all the Catholics. For the moment they are asked to say only a word or even give a sign of the hand acknowledging that the Bishop of Shanghai is guilty of the crime of being a counter-revolutionary. A few priests of Shanghai joined in a declaration saying that the list of crimes of Bishop Kung does not contain anything concerning religion and "that we may therefore declare ourselves against the Bishop of Shanghai without committing any sin." The Bishop himself is still in jail.

17-1—Archdiocese of Canton

Priests and Catholics Arrested

Hongkong, December 29.—A reliable report just received states that a Father Chung, of the Canton Archdiocese, was arrested in December. It is not known whether or not he is still in jail. The same report states that Father Yip, arrested last October, was charged with sending out secret information because he had written letters to Hongkong and also sent newspapers to Hongkong. As for the general situation in Canton there is no major change; the Bishop is still free and the churches open, though trouble is expected over the refusal of the Sacraments to members of the 'independent church.' Three or four lay people, all active in the Legion of Mary, have been arrested; as yet there is no information as to the charges laid against them.

17-2—Diocese of Hongkong

1. Daily Missal in Chinese

Commemorating the twenty-second anniversary of the establishment of the Catholic Truth Society in Hongkong, last Wednesday, November 30, His Lordship Bishop Lawrence Bianchi warmly praised its work throughout the years. He particularly lauded the publication of a Chinese translation of the Daily Missal, and commended Father Thomas and Father Guy Marchand, M.E.P., and other priests for their work in translating the Missal during the past two years.

"The new Chinese Daily Missal which is now in the process of being printed, and will be available to the public early next year, was undertaken in response to the Pope's call for a more active participation of the laity in the liturgy of the Church. The missal will be of the greatest importance to Chinese Catholics not only in Hongkong, but wherever they are still free to exercise their Faith. It will enable the Chinese speaking Catholics throughout the world to take an active part in the Sacrifice of the Mass," said Bishop Bianchi.

2. Cardinal Gracias Makes Brief Stopover

His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, made a brief stop in Hongkong, December 1, before going on to Manila. He flew in by PAA from the United States and was met at the airport by His Lordship Lawrence Bianchi. Two hours later he emplaned for the Philippines by PAL. Introduced to local reporters at the VIP room at Kai Tak, the Cardinal said

it was his first visit to Hongkong and that he was very happy to be here. He has read a great deal about Catholic activities in Hongkong and was especially glad to meet His Lordship the Bishop, his first meeting, he added.

Talking about the Catholics in India, Cardinal Gracias said that there are five million of them out of a total population of 350 million. There are 5,000 priests, 15,000 nuns in the country. The Catholics there are running 800 high schools and 56 Universities and Colleges. About his recent US tour, His Eminence said that he was in the country for about two months studying Catholic conditions. His tour took him to Los Angeles, Chicago and Boston.

17-7—Diocese of Swatow

Priests, Laymen Arrested

Hongkong, Dec. 24—Father Huang Kushun of Swatow, four other priests and an unknown number of Catholic laymen are the latest victims of Red China's stepped-up drive against the Church, according to reports reaching here. The reports, which came from a Communist source, said the Reds have arrested priests and laymen who persist in attending church services despite the government's campaign against religion. Father Huang was identified in the reports as "Bishop of Swatow," a post which has been vacant since the expulsion of Bishop Charles Vogel, who is now living in France. The five priests, according to the report, were arrested for "counter-revolutionary" activities. Father Huang was also charged with receiving "imperialist" funds and using them to send information to "spies" in Hongkong. The remaining four priests were accused of sabotaging "agrarian reforms" and of keeping young people from joining the Red youth organizations.

22-1—Archdiocese of Taipei

1. Catholics Students

Taipei, Formosa, Nov. 10—Catholics now comprise almost five per cent of the students at National University here—230 Catholics in a student body of 5,000. This compares with the overall figure of only one Catholic in a hundred on Formosa. This year there are 75 Catholics among the freshmen at the University. During the past 12 months, 60 students became converts to Catholicism. Catholic missionary work at the University is carried on by two Chinese diocesan priests, and some Jesuit Fathers and Benedictine nuns are on the faculty. First priest to teach at the National University of Taiwan (Formosa) was Father Maurus Fang Hao, professor of history, and now spiritual director of the Catholic Students Association. Superior of the Jesuits on the faculty is Father Edward Murphy of San Francisco. Both the Jesuits and the Benedictine nuns operate centers for students.

2. 1,000 Converts in Three Years

Taipei, Formosa, Nov. 10—Three years ago there was not a single Catholic in the town of Miao Li in the Taipei archdiocese. This year about 1,000 Catholics and another 1,000 catechumens participated there in a candlelight procession in honor of Our Lady of Fatima. A statue of Our Lady was placed on a jeep decorated with flowers. A procession of Catholics with flickering candles in their hands escorted the statue through the streets to the grounds of the public school. There it was enthroned on a temporary altar. Crowds of silent pagans lined the streets as the Catholics, chanting Marian hymns, marched through the town.

The town of Miao Li and the entire county that has the same name, were without a priest or mission in 1953. Then the district was entrusted to the Maryknoll Fathers. Father Charles Hilbert, M.M., set up the first mission in a small house in the town of Miao Li. Other Maryknoll missionaries followed. Most of them, like Father Hilbert, had been expelled from the Chinese mainland. Under their experienced care, the mission prospered in Miao Li and spread to other towns. There are now 14 Maryknollers staffing nine missions in the area. The pastor in Miao Li is Father Henry Madigan, M.M.

3. Chinese Priest to Teach Anthropology

Father John Tu Er-wei, graduate of Fu Jen Catholic University of Peking and who has made post graduate studies in Switzerland, has just started his teaching duties at the National Taiwan University. He was asked by the Anthropological Department to

teach classes on Africa and Oceania. Father John Tu, studied under Father Rahman, S.V.D., anthropologist and former Rector of Fu Jen University. After completing his studies in Peking he was invited to make post graduate studies in Switzerland. Another Chinese priest, Father Chao Ya Po, who made special studies in Philosophy in Spain, has been invited by the Normal University to teach a course of philosophy in the school. Jesuit priests are teaching Sociology, English and German in this teachers' training school which has been recently elevated to the rank of a university.

Neighboring Missions

BORNEO

Prospects Bright

Jesselton (AIF)—Bundu Tuhan is an area situated at an altitude of 3,500 feet on the southern slope of Mount Kinabalu that penetrates the sky to 13,455 and so awes the natives that they venerate it as the resting place for departed souls. The area has a population of about 20,000 who are settled in villages or, as they call them, kampongs, of which the largest is Bundu Tuhan with a population of 1,000. There are a number of other settlements with between 500 and 800 inhabitants and some that are smaller than that. Formerly these villages were practically inaccessible but things are changed now: one can fly from Jesselton to Ranau in the interior in a half hour and from there a trip of 18 miles by pony brings one to the settlements. Government is now laying a jeeptrack which will make things easier in the future.

The 20,000 inhabitants of the area belong to the sturdy Dusun race, native to Borneo, which is holding its own as a race but which will certainly improve with better food and better medical care. In religion they are about 2,500 Moslems, 2,000 Protestants and 270 Catholics spread through 20 villages. The bulk of the population is pagan but it seems to be ripe for the Catholic missionary harvest. There are several signs in the wind.

Paganism Dwindling — Although the majority of the Dusuns are pagan there is every reason to believe that paganism is losing its grip but this does not mean that it is entirely finished. The pagan religion is one of fear of evil spirits. Natives frequently leave their villages because of a death that they cannot explain. As they attribute such deaths to the evil spirits they will either run away or they will approach their "devil-priestesses" whose task it is to placate the devils through offerings, which the natives are forced to make: fowl, pigs, rice and other foods. The priestesses themselves partake of these offered foods and so generously that it is taken for granted that a fat Dusun woman is a priestess. The young women of today are unwilling to learn the complicated incantations that a priestess should know.

Contacts with Civilization and Religion — The natives of the higher altitudes are now able to come to the market place in the plains and in the coastal areas and there they come into contact with other people who are better off than themselves and who are certainly happier. As they discover this difference between the life of those who come under the influence of Christianity or civilization in general they experience a desire to give up the many superstitions by which they are restricted. They crave another religion, better living and life without inordinate fear. Without leaving their homes on the slope of the mountains they can join one of four religions, namely, Mohammedanism, Hari Enam (Seventh Day Adventist), Borneo Evangelical or Catholicism.

Catholic Example of Nearby Areas — The Catholic villages nearby, especially those in the Tumbunan area, where half the population of 5,000 Dusuns is already Catholic, are exerting a fine influence. The work of priests, catechists, hospital assistants and of members of the Legion of Mary is making a deep impression. Actually the still non-Catholic part of the population in these areas is about ready to join the Church.

The Catholic missionary preaches moderation instead of total abstinence with regard to smoking, drinking rice wine and chewing betel-nut: all of which are very popular with the natives and, it must be said, too frequently over-indulged in. The Catholic missionary does not, as do Islam and the Seventh Day Adventists, forbid the eating of pork and of game.

The teaching of moderation instead of total abstinence with regard to alcohol, tobacco and the betel-nut, and freedom to eat pork and game are not without their influence upon the native. The absolute restrictions that are imposed by the other religions with regard to these things almost force the natives who would observe them to leave their communal tribes because of discord and argument about food and crops. Catholic missionaries, on the other hand, will soon be joined by Brothers who will teach improved agricultural methods as well as handicrafts and native industry. This will, in due course, mean better crops, better housing and more commodities; it will leave the communal system intact and it will keep the natives in the home that they prefer.

The Vicariate of Jesselton in North Borneo is confided to the care of the Missionaries of Mill Hill. (Fides, 29. 10. 55)

INDONESIA

Statement by the Indonesian Catholic Hierarchy

1. The national movement in the countries of Asia in these days is in itself good and legitimate.

The last half century has seen the rise and the growth of a national movement among the peoples of Asia. In several places, as also in Indonesia, this movement led to various kinds of confusion and unrest. But the national upheaval was in reality but the outburst of a secret craving that long vibrated in the soul of the peoples of Asia. With everything within their power they wished to realize national independence, political democracy and the necessary social reforms. Such a movement is legitimate and lawful and deserves all over the world the support of all who think and feel like Catholics.

2. May this national movement be safeguarded against the influence of a new international imperialism that is really full of danger.

In its essence this national movement of the peoples of Asia aimed at putting an end to an outdated form of colonialism that usually benefitted itself at the cost of or at least to the detriment of the prosperity and the development of Asia and her millions. Due to these national efforts the greater part of Asia has already been freed of the burden of the old-fashioned colonialism that reigned supreme. But that national movement must now be on its guard lest it come under the influence of a new form of colonialism that wishes to subject the whole world to its monopolistic ideology. Just as the peoples of Asia protested with force against a plutocratic, colonial imperialism so now they ought to repudiate the efforts of international Marxist Communism to pervert Asia's movement towards liberation for its own sinister ends. It would mean the destruction of the spiritual and age-old treasure, that are inseperably linked to the soul of the peoples of Asia.

3. Defend the Pantjasila as the corner stone of the community of the nations of Asia.

The Pantjasila in its true and pure meaning, such as it lives in the depths of our consciousness, can stop the spreading of Marxist materialism. A philosophy of life which is based on the Pantjasila, will accept God as the center of the life of the individual, the life of the family, the life of the nation and the life of international society. With the Pantjasila as its foundation society both national and international will shape itself according to the demands of justice and charity. Moreover man will be valued according to the lofty position and dignity granted him by God at his creation. In all social reforms attention should in the first place be given to the common good of the people which by the far greater part consists of peasants, laborers and employees. The government is therefore obliged to promote the well-being of the family, of society, of the villages and of the kampongs. Excessive and unbalanced industrialisation that would create a proletariat of peasants, and an anti-social capitalism that makes the

laborer a slave must be resisted. Private property and the free disposal of the fruits of one's labor must in principle be protected by the government. Every initiative of cooperative team work, of craft and cottage industries, small factories and retail trade are to be encouraged by the government. The State should always be willing to grant subsidy or credit for the clearing of land, the drainage of swamps, the construction of irrigation works and power projects. The government should direct the initiative of the people and not put it aside.

4. Develop a spirit of mutual assistance, brotherhood and solidarity.

The peoples of Asia ought to foster and to deepen the spirit of mutual assistance and brotherhood, also living in the Indonesian community to work for the common good by starting various kinds of cooperatives. This spirit needs deepening to cleanse it from tendencies to profit oneself by secret or crafty means. The right to form unions should be used by all employees, laborers and peasants to discuss common interests, to defend rights that are endangered or violated, to put pressure on those who remain obstinate. The gains of labor should as much as possible be divided among all, in order that all may enjoy a standard of life that is in accordance with the dignity of the human person. Sound social relations, private property for every citizen can only be secured in a sphere of solidarity and collaboration between all classes of society. Every form of enmity, every incitement and sharpening of conflicts is a crime that undermines the well-being of the people, damages national interests and upsets social economy. The proper authorities ought to arrange meetings between employers and workers to consider the interests of both sides and of the business concerned and to settle conflicts according to the demands of justice and charity in a sphere of trust and brotherhood. The interests of the population of towns and of villages should be properly coordinated.

5. Love God, love your neighbor, love your country and your people but do not make an idol of nationalism.

Everyone who does not want to deceive himself, will see that the national movement of the peoples of Asia, that with great efforts managed to rise and stay, is not only threatened by the remnants of a former capitalism and by Communist imperialism, but is also being endangered by incipient national antagonisms among the various Asian nations themselves. If the lofty ideals with which full independence and complete national sovereignty were secured, were to deteriorate into an exaggerated nationalism and an attempt of the more numerous and powerful Asian nations to dominate the smaller and weaker ones, issuing, in the end in terrible war, Asia's millions would find themselves wickedly betrayed. The statesmen and the leaders of the nations must therefore be fully conscious of their responsibility, be careful to guard against the national movement being changed into an extreme nationalism and harmful imperialism.

Love God, the Creator of all the world,

Love God, the Father of all peoples and tribes,

Love your neighbor as your brother in God,

Love your country and your people, for God gave you life and tended your life through your people and your country.

On behalf of the Hierarchy of Indonesia, the Central Hierarchical Committee.

A. Soegijapranata. S.J.
Chairman.

PHILIPPINES

1. Reds Set To Infiltrate Catholic Action

Local communists have been instructed to "join or infiltrate" the ranks of Catholic Action, captured documents recently declassified by army intelligence indicate. The documents, presented to members of the Senate committee on national defense and security last Saturday, further show that: The communists are also aiming at the YMCA, the YWCA and other civic and youth groups. They are aiming at the "lower brackets" in government offices such as section chiefs and those below. Student cells operate through school organizations.

Privates to sergeants are top targets in the army, Lieutenants to Captains come next. There was no indication from the documents, however, that the communists have already infiltrated Catholic Action or any of its affiliates.

This was confirmed by Col Nicanor T. Jimenez, chief of the army Public Affairs Office, who read out extracts from the documents to Senate committee members in Saturday's briefing. Jimmenez corrected the report of an afternoon daily that communists had already infiltrated the CAU and the Legion of Mary. He said Communist Party instructions to infiltrate religious and other groups did not imply that the infiltration was already an accomplished fact. They merely show that communist inflitration is a "continuing threat," he said.

Following are some of the extracts read out by Jimenez before the Senate security group:

RELIGIOUS GROUPS

"Contact men who are well known Catholics and close to the church hierarchy should be instructed to join or infiltrate Catholic organizations like the Legion of Mary, the Catholic Action etc." (Organizer's Guide N. 3, J-335 S-26)

CIVIC ORGANIZATIONS

The organization of a communist youth league answers one of the basic needs of our movement . . . The infiltration of the CYL into existing mass youth organizations would be done also with the view of setting up a fractional branch. The YMCA, the YWCA, fraternal societies, and social clubs are some of those which might be entered into for this purpose." (Establishment of a Communist Youth League, J-213 S-13)

SCHOOLS

"Nuclei composed of students should join student organizations of any kind in the school . . . If our student cells are members of the executive committee of the organization they should try to affiliate their organization with national organizations of students so as to bring more students within the influence of the student nuclei". (Organizer's Guide No. 3. J-335 S26)

GOVERNMENT

"Bureau directors and other big shots cannot be relied on to help the movement . . . Those of the lower brackets like section chiefs and below are more progressive . . . organize them because they are the key men of the administration. Majors to Generals—all reactionaries . . . we cannot rely on them . . . Lieutenants to Captains—from middle class families . . . not satisfied with the way the army is run . . . concentrate and organize them because they have close contact with enlisted men. Privates to sergeants— . . . most oppressed in the army . . . necessary to approach and convince them." (Infiltration, J-22 D-S35)

The Sentinel, Manila,
July 9, 1955

2. First Asian Metting for Lay Apostolate

Manila, Dec. 5—Attention was focussed on the social, cultural and spiritual challenges facing Catholicism in Asia when the first Asian Meeting for the Apostolate of the Laity—hailed as one of the most important events in the history of the Church in this part of the world—got under way here. Representatives from some 17 countries heard the initial address by His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, India, which set forth the doctrinal basis of the lay apostolate and underscored the place of the laity in advancing the cause of the Faith. This was followed by a talk in which Dr. Paul K. T. Sih, Chinese scholar and director of the Institute of Far Eastern Studies at Seton Hall University, enlarged on the need for an Asian Catholicism grafted on the native cultural traditions.

The conference was formally opened with a Mass celebrated by Archbishop Rufino J. Santos of Manila for the more than 120 participants, representing about 23 nationalities, among them Filipino, Chinese, Korean, Japanese, Vietnamese, Thai and Indonesian. In addition to the delegates proper, the conference was attended by numerous observers and experts from the United States, France, Italy, Great Britain, Australia and New Zealand. The apostolic overtone of the conference was evidenced when the first plenary session at the new Letran Auditorium was inaugurated with the intoning of the Veni

Creator, followed by the recitation of the invocations of the Holy Spirit led by Auxiliary Bishop Vicente P. Reyes of Manila.

The observers and experts at the conference included Msgr. Luigi G. Ligutti, executive director of the National Catholic Rural Life Conference in the United States; Father John Leonard, director of the Lay Apostolate for the Sydney archdiocese; Miss Christine de Hemptinne, president of the World Federation of Catholic Young Women and Girls; and Father Anthony Maloney, C.P., and Brian Doyle, N.C.W.C. correspondents in Hongkong and Australia, respectively.

One of the leading Italian observers was Vittorino Veronese, of Rome, secretary general of the Permanent Committee for International Congresses of the Apostolate of the Laity, which organized the Manila meeting in collaboration with Catholic Action of the Philippines. The head of the latter organization, Dr. Jose M. Hernandez, joined Archbishop Egidio Vagnozzi, Papal Nuncio to the Philippines, in welcoming the representatives at the conference.

In his talk, Cardinal Gracias outlined various types of undertakings through which the lay apostolate can promote the mission of the clergy. He discussed the relations that should exist between the laity and hierarchy at various levels of lay activity. His ideas were later discussed in an open forum which served, among other things, to outline the vast dimensions of the task of evangelization in Asia.

The second plenary session was opened on the following day by Dr. Sih, whose talk included a panoramic survey of religious, cultural, social and political situations obtaining in the Asiatic continent, with particular stress on problems confronting Catholic laymen in this area. He said that Asia provides a testing ground for a better international order which will conserve the values of the established nations, but be enriched by more basic and more humane "supra-national" values.

"A new mind for the minds of men in Asia has been launched with enormous intensity," Dr. Sih said. "The problem as I see it is how to combat the new methods by which our atheistic enemy is endeavoring to conquer all of Asia. These consist of economic, political, social and, above all, intellectual penetration. The greatest danger lies primarily in our enemy's integrated action of mobilizing an indigenous personnel in each class, in each society and in each country for the intellectual regimentation of men. It is 'brain-washing' on an international level. But to see its danger and to enrich man's mind on the basis of Christian love is to provide mankind with unprecedented opportunity for arriving at freedom and new hopes.

"The Catholic Church is a missionary Church. The sooner we are ready to undertake, under the Church's command, our serious religious and social duties, the sooner will we eliminate the danger and grasp the opportunity as provided by God in human society. Our enemy prides himself in the total conformity of ideas. We glory in the multiplicity and diversity of cultural values that are woven into the spiritual seamless garment we call Catholicity. Ours accepts diversity in unity, and postulates unity in diversity."

The third session heard a talk by Father Peter Pillai, O.M.I., rector of St. Joseph's College, Colombo, who emphasized the twofold task to which the Catholic laity in Asia should devote themselves. This was, he said, to devote themselves to such permanent duties as catechetical instruction and the promotion of the liturgical life of the parish community; and to stress the need for basing family, professional, social, political and economic life on Christian principles. Father Pillai also dwelt on the importance of organization, in order to ensure a more effective and scientific lay collaboration in filling the most urgent needs required for apostolic work. These needs, he said, included training for catechetical work, social action, rural labor, participation of lay women, and the formation of a vigorous public opinion.

The delegates to the conference were composed of lay leaders and chaplains of Lay Apostolate movements designated by the Bishops of Burma, Ceylon, Nationalist China (including mainland China), Hongkong, India, Pakistan, Indo-China, Indonesia, Japan, Korea, Malaya, the Philippines, Singapore and Thailand. Among ecclesiastics attending

the sessions were Archbishop Jose Vieira Alvernaz of Goa, Patriarch of the East Indies; Bishop William Schoemaker, Vicar Apostolic of Purwokerto, Indonesia; Bishop Benedict Tomizawa of Sapporo, Japan; Bishop Thomas Niu Hui-ching, Apostolic Administrator of the Diocese of Funing, China; Bishop Karl M. J. van Melckebeke of Ningsia, China; and Bishop Pietro Carretto, Vicar Apostolic of Rajaburi, Thailand.

3. Lay Apostolate Meeting

Manila, Dec. 9—A proposal to set up committees in each of the Asiatic countries to coordinate the work of the lay apostolate was adopted here at the closing session of the first Asian Meeting for the Apostolate of the Laity. Attending the meeting were representatives from close to 20 countries. The proposal was embodied in a manifesto which also called for action to help combat Asia's most pressing economic problems. These were listed as: mass unemployment, low standards of living, stark poverty, and the gross inequality in the distribution of wealth. The delegates, who had been officially named by the hierarchies of their respective countries, pledged themselves to set up free trade unions in order to create a new social order based on Christian principles. They also agreed to develop every possible form of agricultural cooperative, to promote the training of professional workers and to interest their governments in achieving a right balance in the various economic categories.

His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, set forth what he said were six observations which the Asiatic Catholic representatives should weigh and consider. They were:

1. The greatest challenge confronting Catholics in Asia is that of achieving maturity in order to cope with the responsibilities resting upon them.

2. The Catholic Church respects freedom of opinion so long as it does not touch the truths of Divine Revelation.

3. Apostolic work should be founded on deep convictions and moral principles.

4. The biggest danger facing mankind is the tendency to glorify human flesh.

5. Emphasis on the social order is absolutely necessary to understand the true nature of the lay apostolate.

6. One principal objective of the Asian Meeting for the Apostolate of the Laity is the promotion of international brotherhood as a key to a stable world peace.

Msgr. Luigi G. Ligutti, executive director of the National Catholic Rural Life Conference in the United States, told the meeting that private property is necessary for personal development, family security, social progress and religious well-being. The Monsignor, who is also a permanent Vatican observer to the United Nations Food and Agricultural Organizatinn, pointed out that communism had ridden to power on the shoulders of a dissatisfied peasantry. He made this observation after stating that 70 per cent of Asians are rural dwellers and that the promotion of soil conservation among them should be regarded as "a quasi-religious duty." The Monsignor also stressed the great need for rural cooperatives.

Explaining the Church's interest in the material as well as spiritual welfare of man, Monsignor Ligutti said: "God is the author of the natural and the supernatural. His gifts of creation and redemption are intended for man. Man has a right to have access to them and a duty to use them properly. Both are needed by man to achieve the good life here on earth and to achieve an eternal union with God."

Regarding the role of the rural schools, Monsignor Ligutti posed a series of questions which were studied by workshops held in conjunction with the meeting here. Some of them were: Should education be merely a book-learning process or a training for better Christian living? Has "education" educated people to regard physical labor as noble and ennobling? Has the Catholic Church in Asia's rural districts explained and developed the Catholic attitude toward farming as a partnership with God?

One of the leading figures at the meeting was Philippine Senator-elect Francisco Rodrigo, who described colonialism as a challenge to the Catholic conscience. (The full text of the Senator's speech is given elsewhere in this issue of Mission Bulletin.)

The Asian meeting came to a close on the Feast of the Immaculate Conception. In an inspiring climax, 200,000 Catholics of the city, who had joined in greeting the visiting Bishops, prelates and priests from abroad, marched in a candlelight procession from the Malate Church to the Luneta, via Dewey Boulevard, for a huge Marian rally. In the procession were 24 illuminated floats bearing various images of the Mother of God and revealing the intense Marian devotion for which the Catholics of the Philippines are noted. Archbishop Rufino J. Santos of Manila officiated at the Benediction which closed the rally. Attending the demonstration was Mrs. Luz Magsaysay, representing her President husband. She read a prayer of consecration to Mary Immaculate, the patroness of the Philippines.

Among the lands represented at the Asian meeting were India, Japan, Nationalist China, Ceylon, Indonesia, Korea, Pakistan, Thailand, Vietnam, the Philippines, Malaya, Burma, and Goa. Observers and experts were present from the United States, Australia, New Zealand, France, Italy, Germany, Great Britain and Ireland.

VIETNAM

1. Red Stratagem

Haiphong (AIF)—In the provinces that have only recently been occupied by the Vietminh the churches are all open for religious services, priests may offer Mass and administer the Sacraments and they may officiate at burials. The faithful may assist at divine services and they may say their prayers in the churches or at home. In some places the Vietminh have gone so far as to insist that the faithful assist at Mass and receive the Sacraments and they have even contributed their own labor in making necessary building repairs on churches. In Hanoi, they offered their services to the parish priest in decorating the church for Christmas, because this was the Christmas of Peace. In the Vicariate Apostolic of Hunghoa some priests were granted permission to go to the center of the Vicariate to make their spiritual retreat and to visit their bishop. A number had not been able to do this for years. At Langson, Monsignor Jacq, co-adjutor Vicar Apostolic, was given permission to go to Hanoi to take part in the spiritual retreat of the bishops and Bishop Duc and Bishop Doan, Vicars Apostolic of Vinh and Bac Ninh, were permitted to do the same. However, in order to obtain this permission the bishops were obliged to write a sketch of their lives. Bishop Hedde, Vicar Apostolic of Langson, who is eighty years old, refused to write such an account. He was too old, he said, to remember everything that he had done in his life since infancy. Bishop Jacq had to write his autobiography several times before it was satisfactory. An autobiography with the names of relatives and certain other details is a general requirement for all that wish to depart for the south.

In the Provinces of Thanh-Hoa, Nghe-An and Ha-Tinh, which comprise the Vicariates Apostolic of Thanh Hoa and Vinh, under the Vietminh since 1945, persecution has been going on since 1952 but today the priests there are free to say Mass, administer the Sacraments and even, if they have authorization, to visit and to minister to the sick. Bishop Duc, Vicar Apostolic of Vinh was brought back to his episcopal residence. From there he can, under the surveillance of two "patriot" priests, direct his vicariate.

This does not mean that all goes without incident. At Thai-Binh, for example, the authorities forbade the parish priest to hear sacramental confessions. There came a day when so many of the faithful asked him to hear their confessions that he could not refuse. He took his place in the confessional. Immediately one of the Vietminh authorities came to the church and in the presence of all upbraided the priest for hearing confessions without permission. He obliged the priest to return to his residence. It happened that a brother of this functionary, a Vietminh soldier, wished to go to confession. The priest told him that his elder brother, who was also a Christian, had just obliged him to leave the confessional. There then followed a dispute between the two brothers; the soldier came out on top. He brought the priest back to the confessional and made his confession and the others followed.

Without doubt this religious freedom, as far as it goes, is a temporary strategem that has been found necessary primarily because of the phenomenon, so surprising to the world, of the mass exodus of populations to

the south. The Geneva agreements were hardly signed when Catholics began to move, leaving behind homes, ricefields, domestic animals and anything else that they could not carry. This was a disaster for the Vietminh and an unprecedented loss of face. Every means, even of the most ridiculous kind, was used to stop this irresistible wave. Since Catholics headed the exodus it was absolutely necessary to give them the impression that there would be peace and religious freedom under the Vietminh Regime.

The presence of the International Control Commission was also an explanation of these measures. Although this Commission is only slightly effective its mere presence prevents the carrying out of some things. In spite of the barriers that are set up to isolate it the Commission has some members that succeed in making themselves heard. There is also the presence of many foreigners, especially of the French, that keeps the Vietminh from carrying out all of its plans: it is still necessary to save face and to give the impression abroad that there is every desire to keep the peace with all.

These are the reasons for the temporizing attitude of the authorities in North Vietnam. It is only a strategem. According to the witnesses who are arriving in Haiphong, the Vietminh have no intention of continuing that way and this is no secret. The Vietminh have already shown what they are capable of by the persecution that they unleashed during the war. What took place in the Vicariates Apostolic of Than Hoa and Vinh is known to all and the people are convinced that the same methods will be used in the whole country when circumstances make it possible. Even in the newly occupied provinces the regime has already taken over youth. Since the beginning of the occupation the children of all villages have been obliged to take part in meetings for dances, songs and speeches from seven or eight in the evening until midnight or one in the morning. At these meetings children are enticed to inform on their parents by gifts to those that do and by punishment for those that refuse.

The Souls of Children — Sadly parents saw their children escape them, saw them less and less ready to pray in church or at home. There was no time to teach children catechism because of the obligatory Vietminh meetings. Parents wish above all to save the souls of their children. One young mother expressed the sentiments of many. She was one of a group of refugees of Thai-Binh who, last September, stood on a sandbar for two or three days in water up to their necks, waiting for a boat to take them to Haiphong. These refugees, about 2,000 in number, were rescued by a French vessel and brought to Haiphong. A number of families were settled at the Catholic mission there, among them this young mother. When Bishop Ubierna visited them he met the young mother in question. Her young child was so ill that the bishop feared he was dying. "Monsignor," said the mother to his sympathetic question, "he is better now. He was constantly vomiting during the trip and he is still very weak but he is better. But now, if he is to die, God's will be done, I have no fears because I know now that my little one will go to God in heaven while if we had remained down there he would certainly have lost himself and heaven." Other mothers expressed the same sentiments: "Under the Vietminh we were not able to live up to our religion and our children would be lost."

This is what gives the exodus its true meaning. The people are abandoning everything they possess to go to a region where they can keep their religion and pray in peace. They leave everything behind without regret. I have been an eye witness. I have seen thousands pass through the mission of Haiphong where they stopped for a few days. I have never seen a tear, any weeping or regret because of what they had to abandon. One night at 11 o'clock I heard two elderly women discussing their experiences in getting to Haiphong. Both were refugees. One had just arrived. To her friend she confided: "We still had some rice for the season. The idea came to us to burn it before our departure but, on reflection, we said that we could not do that because it was the Lord who gave it to us and to burn it would be a sin against God. No, let us leave it behind for those that will come after us and will have need of it." This is a beautiful example of the faith and of the supernatural spirit of these poor refugees. (Fides) Apr. 2-55

2. Vietminh and Religion

Haiphong (AIF) — The Vietminh have taken several measures to persuade Catholics

to believe that religious freedom will reign and that they will be able to live in peace if they remain in North Vietnam instead of going to the south. Thus the bishops of North Vietnam were permitted to have meetings with His Excellency the Apostolic Delegate in Hanoi in which the following participated: Bishop Khue of Hanoi; Bishop Mazé of Hunhoa; Bishop Duc of Vinh; Bishop Doan of Bac Ninh; Bishop Jacq of Langson, who arrived as the meetings were coming to an end, and the Pro-Vicar of Bui Chu.

To counter these meetings of the bishops the Vietminh convoked another congress of Catholics who are not part of the hierarchy. To his surprise Bishop Doan saw that the radio and newspapers published a telegram, purported to be his, in which the Congress was approved. This telegram, which the bishop had never sent, in its own way interpreted the conclusions reached at a private meeting between him and a number of officials just prior to the gathering. Bishop Doan prepared a statement that was distributed at church doors in Hanoi one Sunday. The Government arrested one of the distributors and spread the rumor that the tract came not from Bishop Doan but from Americans.

At the congress there were 46 priests, 16 from Vinh who were sought out in their homes without being told what the meetings were about. At Hanoi, the priests from Vinh were not permitted to see the Most Reverend John B. Duc, their bishop, who had arrived in the capital a few days before them. The various missions were represented. There were four priests from Cambodia who shortly before refused to accept a letter, which was sent to them by their bishop. A considerable number of lay Christians were also present.

The Vietminh Catholic Congress had very little to say about religion. The important question was to form a "single national front." The inaugural address was delivered by the president of the press movement of North Vietnam. President Ho Chi Minh honored the Congress by his presence and delivered a discourse which aimed to reassure those present with regard to freedom of conscience. "Freedom of Conscience," occured several times and there were also such remarks as "relations with the Holy See" and that "parish priests should have a livelihood, that it pertains to Christians to support them," also that "parents should assist their children in seminaries." At the same time, however, processes were being organized at Vinh-Loc or at Ke Se against priest "landowners." (Fides) Apr. 2-55

3. Reds Try to Make Tools of Priests

Saigon, South Vietnam, July 14 — The communist Vietminh are trying to make tools of Catholic priests in north Vietnam and to destroy the spiritual influence of those who won't comply. So far the Vietminh have enlisted on their side only about 15 priests from the whole country, less than one per cent of all Vietnamese priests. Five of these belong to the south. The rest are from northern vicariates. Most of them have been on the Vietminh side for years.

The 15 "progressive" priests were brought together in the north last winter. They visited Catholic centers but the people shunned them. When one of them began Mass in a church in Phat-Diem, the people walked out. If Catholics attended meetings addressed by these priests, it was only under duress. The Vietminh reportedly intended to promote a schismatic "national" church. The mettle shown by the Catholics and the poor impression made by the "progressive" priests slowed them down. These priests were in notoriously bad standing, showed little ability and were split by rivalry.

In March, a "congress of patriotic Catholics" sponsored by the Vietminh regime and organized by the 15 "progressive" priests fell flat. In all, 46 priests and less than 200 lay Catholics attended. Some of them had been duped into coming. Others had come under pressure. All were housed in government buildings in Hanoi and government control was obvious. Afterward the "liaison committee" of this congress published a letter to the Holy Father in their organ, Chinh Nghia (Loyalty). The opening sentence is typical: "Our congress had as its objective to unite the Christians of Vietnam with the effort of all the people, to strengthen peace and resist the American imperialists and their servants, who divide our

country and force priests and people to go south." It is not known whether this letter was ever sent to Rome or was published merely for propaganda.

Next came the "delegation of Polish Catholics," a layman, the chief, and two priests. All three have been prominent in the Pax Association, which promotes collaboration between Polish Catholics and the Red Polish government. In north Vietnam they preached coexistence and collaboration between Catholics and the Vietminh regime. A Vietnamese Catholic, Nguyen van Ha, came from France, reportedly at the request of a high Vietminh official, to give them support. Mr. Ha, who had been deported for his anti-French activities about five years ago, is married to the daughter of a prominent French communist. On his recent errand to his homeland he was aided by another Vietnamese Catholic, an ex-seminarian who studied in Louvain. The Polish priests, each of whom reportedly carried a "celebret" (approval for offering Mass), did not think highly of the 15 "progressive" Vietnamese priests. The visitors urged that these should try to be reinstated in their vicariates. The Polish delegation returned to Poland after a month and a half and Mr. Ha went back to France.

While the Poles and Mr. Ha were announcing religious freedom and urging collaboration, the Vietminh authorities were actually tightening their stranglehold on the Church. Priests were being rounded up for high pressure "study of the Vietminh religious policy." Some were held for six days, some for 15. They were usually concentrated in an out-of-the-way village, often under armed guard. Sometimes selected lay Catholics were brought in and the "study" became a session of rehearsed accusations against the priests. Nine of these gatherings are known to have been held, always under duress. According to the communist press, a total of 152 priests took part. "One priest is worth several political commissars." That is a declared Vietminh estimate of a priest who might be tricked or intimidated into expounding the Vietminh "line."

Meanwhile impossible taxes are being demanded for rice fields belonging to parish churches and religious institutions. Priests are prevented from moving freely on parish rounds. Catholics are kept at communist meetings until midnight on Saturday, so that they may find it hard to rise for Mass, always early in this country. Children are taught that there is no God and that they have no immortal soul.

4. No 'Spirit of Geneva'

Saigon, Nov. 10—The communist-distilled "spirit of Geneva" may have a bright new label but it's the same old poison in north Vietnam. Catholics are dying without the Sacraments even when there is a priest within a few miles of them. The priest may not go to a nearby village, even inside his own parish, without a permit. When a sick-call comes, the priest applies to the local official bureau for the permit. The communist authorities delay three or four days before granting it. Too often the sick person is dead before the priest arrives. Refugees from Vinh told of a typical case. A young man, about 20, was very ill and sent for the priest, who was less than two miles away. The priest asked the authorities three times for permission to go on the sick call. After three days it was given. By that time the young man was unconscious.

Escaping refugees, now rare, bring word of the slow, steady strangulation of Catholic life in the north. At least 20 priests are believed to be in prison in the Red "democratic republic" of the Vietminh. One of these, Father Pham Tan, the authorized representative of the Bishop in Thanh-Hoa, was arrested June 14, the date of Vietminh president Ho Chi Minh's decree promising "religious liberty." Father Hien, parish priest of Balang, is reportedly serving a prison sentence of 20 years. He was condemned after the clashes between Vietminh soldiers and would-be refugees in Balang.

The International Supervisory Commission, comprised of Indian, Canadian and Polish delegates, unanimously censured the Vietminh in its published report on Balang. But it has failed to get justice for the priest and lay Catholics of Balang, sentenced by Vietminh "people's courts" after the incident. A Redemptorist Brother, a Vietnamese, arrested May 6 in Hanoi, has been held incommunicado since.

"Outwardly the Vietminh say you may teach religion," a refugee from Vinh province said. "But they hold meetings for the children to prevent them from coming to catechism. The education in the schools is all communist. Children are taught atheism. Any child who argues or objects is penalized." Catholic books were forbidden, in this refugee's region. Even the Catholic calendar, with its feast days and other reminders, was banned. If there has been any change since Geneva, nobody seems to have noticed it in north Vietnam.

5. Czech "Catholic Delegates"

Saigon, Nov. 14 (NC)—A "Catholic delegation" from Red-ruled Czechoslovakia has come to Red-ruled north Vietnam. The Vietminh (Communist) radio and press of Hanoi have announced this latest maneuver to win Catholic Vietnamese over to the "Democratic Republic" in the north. The delegation of five men arrived by train from China on October 26. Three are described as priests, Father Frantisek Draber "of the Micoucov seminary, Moravia," winner of a peace prize this year; Father Joseph Beneta, "director of the seminary Vysebrad in Prague," and Father Augustine Polec, "Honorary superior of the Coxit seminary." These foreign names are given phonetically as in Vietnamese. As with the Polish "Catholic delegation" that came to Hanoi in April, a layman outranks the priests. Rotislava Petera, president of the executive committee of a "progressive Catholic" organization and editor of a paper called "Popular Democracy," is chief delegate. The fifth member's name is Cubin, described as an interpreter. The five were welcomed at Hanoi railroad station by a group that included Father Vu Xuan Ky, suspended priest of Hanoi vicariate, prominent in the association of "Catholic Patriots, Lovers of Peace," a front organization promoted by the Vietminh. Father Ky has been been with the Vietminh for some years.

On arrival, Mr. Petera made a speech, declaring that the Czech delegation had come "to strengthen the bonds of friendship that unite us." As quoted by the Vietminh radio, his speech included no reference to religion. The satellite government of Czechoslovakia has an embassy in Hanoi capital of the Vietminh "Democratic Republic." Presumably the Czech "Catholic delegation" won't tell audiences in North Vietnam that 12 out of 19 Catholic Bishops in Czechoslovakia, including Primate Archbishop Joseph Beran of Prague, are under arrest.

6. 5,000,000 Wanted to Leave

Saigon, Nov. 24—The Vietnamese Communist Party at one time estimated that 5 million people would leave north Vietnam last year, if they could, according to Nguyen Duc Truy, former Vietminh agent. About 750,000 succeeded in leaving. Truy was one of 3,000 cadres or agents hastily summoned from an instruction course to join local cadres and Vietminh soldiers in smashing the refugee movement. In a booklet published here, he has revealed the orders given and methods used. Towards the end of August, 1954, Truy said, the central committee of the party issued urgent orders saying that the "principal objective" now was to stop the refugees. The Communist party in Vietnam calls itself the Dang Lao Dong, "Workers' Party." It controls the Ho Chi Minh government and its "front," which has had various names, "Vietminh" being the best known.

The Committee's reasons were summed up thus by Truy:

"1. If so many leave, who will plough the fields and supply the party and its armed forces with food?

"2. Who will work as dan cong ('people's workers,' i.e. drafted laborers) to rebuild our lines of communication with Great China?

"3. If so many so south, it will harm us politically. The world will blame our regime, and people in south Vietminh will have doubts about our policy."

Before starting on their assignment, the can-bo or agents studied tactics used in August by the Vietminh to halt and disperse a large body of refugees in Thai-Binh province. (This was probably the Thuong-Phuc incident, reported by NCWC News Service dispatch, August 27, 1954.) In this "precious experience," the Vietminh sent soldiers disguised as civilians to thwart the refugees. They used armed units to arrest heads of families on pretexts that they owed

debts, had wrong papers or were disturbing the peace. "The party believed that the International Control Commission could not regard this plan as a violation of the Geneva Agreements," Truy said. "It was 'the people' who tried to stop the refugees. The soldiers preserved law and order and arrested only those who got into fights or allegedly owed money."

The 3,000 agents were sent out September 3, 1954. Truy was one of 15 assigned to Xuan Lien, a Catholic village of Bui-Chu Vicariate. They were to work with 35 provincial agents, 125 Vietminh military and 25 police. "So we were 200 in all," he said, "to prevent departures from a village of about 3,000"—from which half the families had already escaped. Party officials estimated that "about one million" wished to leave that province (Nam Dinh) and the adjoining one, Ninh Binh. Each had large Catholic populations.

"During the day," Truy narrated, "we went to each villager's house to persuade the family not to leave and to prevent them from selling their belongings. If a family showed signs of intending to leave, an agent immediately settled in the home, following every move of every person. At night soldiers and police made the rounds. Yet every morning we found that from 3 to 5 families had escaped during the night and others had been stopped on their way. I slept in the house of a hamlet chief. We woke up one morning to find that he had fled with one child. After that, three agents settled down in the house to prevent the wife and 2 other children from following him. At night an agent usually made one child sleep with him as a hostage. Five agents were named to watch the priest, Father Tu."

The Vietminh put agents disguised as boatmen and boatwomen at the ferries. Female agents disguised themselves as food venders along the refugee routes. One agent boasted at a conference how he had offered to carry the child of a refugee mother who had boarded a river-boat. Once he had the child, he sprang ashore, saying that he was its uncle. The boat started and the frantic mother jumped into the water. She swam back to the bank to get her child.

When the International Commission team came to investigate the refugee situation in Nam-Dinh town (October, 1954), "the Vietminh mobilized party-members and agents disguised as civilians, each with a ready-made letter asking the Commission to bring back a wife, husband or son who had been 'forced' to go south. The north Vietnam authorities ordered agents and troops to surround St. Thomas' Church and keep the Catholics, inside, away from the Commission team. They placed policemen along roads and lanes to search every traveler who might have a protest letter in his pocket." Truy said that the Vietminh destroyed the Nam Dien bridge to stop refugees from Sa Chau and Giao Thuy. "Despite this, many crossed the river by swimming; some were drowned," he declared.

Truy was kept awake at night by "comrades" busy writing in many books. "I was informed that these were faked registration books to blindfold the International Commission team by showing that the north Vietnam authorities had not restricted freedom of movement," he said. Disgusted with Vietminh oppression of the people and the systematic deceit, Truy himself fled and is now in South Vietnam.

7. 'Catholic Delegation'

Saigon, South Vietnam, Dec. 16 (NC)—The communist Vietminh have invented a Czechoslovak "bishop" in an effort to deceive Vietnamese Catholics. He is one of three priests in the so-called "Catholic delegation" of five men from Red-ruled Czechoslovakia now visiting North Vietnam. What Catholic authority in Czechoslovakia "delegated" the five has not been stated by the Hanoi press or radio. The so-called "bishop" is a Father Frantisek Draber or Drabek. Communist press pictures show him wearing bishop's garb and a pectoral cross. The other two priests wear red sashes, at least occasionally. Nhan Dan, Hanoi daily, organ of the Communist (Lao Dong) Party, announced that "the bishops and priests of the Czechoslovakian Catholic delegation said Mass."

The five "delegates," of whom a layman is chief, have been touring provinces of North Vietnam as salesmen for the communist line. According to Nhan Dan they "spoke to the Catholic population of the bright and happy life of the Czechoslovakian people and the

policy of freedom of belief in the country." They visited the native village of Ho Chi Minh, communist president of the North Vietnam regime. They brought a letter to the Catholics of Vietnam from the Minister of Health in Czechoslovakia, who is himself a suspended priest.

Nguyen Manh Ha, a Vietnamese Catholic fellow-traveler, married to the daughter of a prominent French communist, has left Paris to visit Hanoi for the second time this year. He came there about eight months ago to cooperate with the communist-sponsored Polish "Catholic delegation."

KOREA

New Clinic

Chunchon, Korea; Dec. 28 (NC)—Making their second foundation in Korea inside a year, the Missionary Sisters of St. Columban have opened an out-patient clinic and dispensary here. When funds and personnel permit, they will open a hospital. The Columban Sisters are the first new Order to go into Korea in 20 years. Their first foundation was made in Mokpo, in the prefecture of Kwangju, which is staffed by Columban Fathers. The town of Chunchon is only 12 miles south of the 38th Parallel and was taken and retaken eight times during the Korean War.

Cardinal Spellman's visit

Seoul, Dec. 28 (NC)—1,500 American soldiers went over the cold Korean roads to attend Midnight Mass twelves miles from the Communist lines. His Eminence, Cardinal Spellman, spending his fifth consecutive Christmas in Korea, was the celebrant. The congregation ranged from serious young soldiers of 18 to Brigadier General Carns, a Catholic from the Cardinal's own city. In the front row were 14 Swiss and Swedes, members of the Armistice Commission, who had come from Panmunjom. From 4 P.M. Christmas Eve four priests were busy hearing Confessions. Seven hundred received Communion at the Mass. Army nurses, women from special services and the Red Cross were also present. The soldiers' choir sang traditional Christmas hymns, linking Bethlehem with a distant valley in Korea.

Early Christmas Day the Cardinal said Mass for 400 in another camp. A second helicopter flight brought him to a third camp where he gave Benediction of the Blessed Sacrament and addressed 350 men. The Cardinal offered his third Christmas Day Mass late in the afternon at the Osan Base, where the congregation numbered 600. He summed up his 1955 Christmas Day in Korea as "a great inspiration and an unforgettable experience."

"Fatigued though I may be, I am supremely happy," Cardinal Spellman told 450 U.S. servicemen who attended his Mass in Pusan on the day of his departure from Korea. Dr. G. Huwer and seven German nurses, from the German Red Cross Hospital, were among the worshippers. The Cardinal visited the Maryknoll Sisters' dispensary and hospital now under construction in Pusan. He donated $5,000 to equip their surgery section. He lunched with President Syngman Rhee.

JAPAN

Cardinal Spellman's Visit

Tokyo, Dec. 28 (NC)—His Eminence Cardinal Spellman offered Mass on Tuesday afternoon, Dec. 27, at Yokosuka Naval Base. Vice Admiral Wm. M. Callaghan and Rear Admiral Walter F. Rodee were in the forefront of the congregation of 400. The two admirals knelt in the line of Navy men and members of their families receiving Holy Communion. Wednesday, Dec. 28, the Cardinal offered Mass abroad the carrier U.S.S. Hancock.

Mohammedans

In Russia

The position of Muslim peoples in the USSR and the Soviet attitude towards them were discussed in the September issue of the ISLAMIC REVIEW, an English-language, cultural and non-political journal.

The article pointed out that all serious students of the subject agreed that there was insufficient envidence available for anyone to give a full and comprehensive evaluation of the fate of the 30 million Muslims,—Uzbeks, Kazakhs, Takjiks, Turkmens, Kirghizs,

Tartars and other peoples of Turkic and Iranian origin in the USSR. Nevertheless a study of the existing material from the Soviet Russian language and vernacular Press indicated that a tremendous campaign had been carried out not only to destroy the spiritual base of Islam by "such foolish practices as questioning the very material existence of the Prophet Muhammad" but also by depriving the Soviet Muslims of all intercourse with the outside world and by replacing the Arabic with the Cyrillic script and by attempting to Russianize the Uzbeg and Tadjik languages in order to prevent these peoples from understanding Turkish or Iranian. In addition, the Bolsheviks accused the Muslims of having been imperialist and feudalist slave-owners.

The occasional contact of foreign Muslim visitors with Muslims in the Soviet Union had confirmed the view that the Soviet authorities were trying to displace Islam from their territory. An experienced Pakistani observer, the editor of the Karachi newspaper DAWN, had pointed out after his visit to Moscow in 1952 that practically all the worshippers at the mosque he attended in Moscow were old or middle-aged persons. The NEW YORK TIMES had published an article on August 15, 1955, stating that during a visit to Tashkent, which is 85 per cent Muslim, American visitors found one large mosque to be in a bad state of repair and others being used for non-religious purposes. They also found that the study of Islam was totally discouraged, especially among Muslim youth.

A French authority on Central Asian Muslim affairs, A. Benningsen, had reported in a series of articles published earlier in the ISLAMIC REVIEW that the new Muslim intelligentsia was carrying on an amazingly courageous cultural struggle against Russian assimilation and that the Turkic peoples were bitterly defending themselves against the onslaughts of the Russian Communists, who were behaving far more ruthlessly than the old-fashioned Tsarist Russian imperialists. Researches of the Central Asian Research Bureau in London had also shown that while Tsarism led to Russian domination of the Turko-Iranian peoples, it was less opposed to Islam than was the present atheistic régime.

When the Bolsheviks first came to power, the great Muslim political leaders had attempted to work out an honest compromise, giving real autonomy, if not independence, to their respective peoples. But the Bolshevik régime in Tashkent and elsewhere relied essentially on the Russian proletariat, with the result that they carried out a ruthless imperialist conquest of Georgia and Central Asia.

In view of her professions of liberalism and of a wish for peaceful co-existence, Russia should realise that the best policy was to make friends with the Muslim bloc of over 400 millions by liberalizing her own policy and allowing the Soviet Muslims to worship freely, to learn their own language in its unadulterated form, and to travel abroad and to perform the Hajj. It was only natural that the Turks and Iranians and other Muslims should want to have social intercourse with their Muslim brothers in the Soviet Union. The attitude of the Soviet Muslim peoples towards the Soviet régime depended on the attitude of the Soviet Government towards the Muslims inside and outside the Soviet Union. If it were true that the Crimean Tartars and certain Georgian races had sided with the German occupiers in the last war, this was a reflection not on the Tartars but on their Russian rulers and the lack of liberalism in the Soviet Empire.

It was common knowledge that Islam was sweeping over West Africa and was not losing ground anywhere in the world. It was therefore rather disconcerting to hear from the 84-year-old Mufti, the head of the Muslims of Central Asia and Kazakhstan, that the approximate number of Muslims in Central Asia and Kazakhstan was 13 million. How could this number be so greatly reduced in Soviet Asia, especially at the time of a religious revival, except by forceful methods?

Chinese Abroad

1. Chinese Priests to Australia

Melbourne, Australia, Nov. 15 (NC)—A Chinese priest who has not heard a word from his parents in Red China for the past six years arrived from Rome to take up an assignment here. He is Father Joseph Yu,

who was recently ordained at the Urban College of the Propagation of the Faith. He was accompanied by another Chinese priest, Father Alphonsus Wang, who was also ordained in Rome, and has been assigned to work in Tasmania. Father Yu's parents are leading Catholics of the parish of Hwang Chia San in the Diocese of Hanyang. This is the See of Irish-born Bishop Edward Galvin, a member of the Society of St. Columban, who was expelled by the Chinese communists several years ago.

2. Welcome to H. E. Msgr. J. B. Velasco

Tacloban City extended from Saturday November 26, to Tuesday November 29 an hearty welcome to His Excellency Msgr. J. B. Velasco, O.P., Ordinary of the Chinese Catholics in the Philippines. His Excellency Msgr. Lino Gonzaga, Bishop of Palo, representatives of the Provincial and City Government, members of the Chinese Chamber of Commerce, Nationalist Party and Chinese Community were at the airport to welcome him.

When the airplane opened its door St. Paul's College flashy ROTC Band struck up the "Mabuhay March"; Chinese Catholic students waved Papal flags and Chinese streamers and cheered: "Mao chu chiao wan sui" (Long live Bishop Velasco). Added glamor was given to the welcome by the arrival, aboard the same plane, of Archbishop Julio Rosales of Cebu, and Msgr. Urban of Dumagete, who were also heartily welcomed by the Chinese Community and presented with flowers. A long motorcade with cheering students, many Provincial and City officials, led by St. Paul's lively ROTC Band, escorted them into the city.

At 6:30 P.M. an elaborate welcome banquet at the Tabacalera was given by the Chinese Catholic Association with more than one hundred distinguished guests from city and provincial governments, Chinese Chamber of Commerce and Chinese and Filipino Community. Msgr. Gonzaga touched the heart of the Chinese community when he said, that he and his "nephew" Archbishop Rosales had Chinese blood in their veins. He pleaded for better understanding between both racial groups, saying: "The Chinese have enriched our culture and industry; we Filipinos must enrich their spiritual life by giving our Catholic Faith. If we are united in Catholic brotherhood there will be no further misunderstanding."—Msgr. Velasco's speech in fluent Amoy dialect carried away the hearts of the Chinese.

Sunday was a busy day for Msgr. Velasco. Starting with a Pontifical Mass in the provisional Chinese Chapel at Tabacalera, he later held conferences with the Chinese Catholic Community. Students and children sought the bishop's autograph; his warm personality and fluent Chinese had conquered their hearts. Over 80 Chinese were confirmed in an afternoon ceremony.

Sunday evening again united the Chinese and Filipino Community in the Chinese Nationalist Party Building for a Welcome Program staged by the Chinese Community, St. Paul's College and the Holy Infant Academy. An overflow crowd had to be accommodated on the balcony and in adjoining rooms.

Speeches of the Vice-Mayor Mate, and the representatives of the Chinese Chamber of Commerce, Chinese Nationalist Party and Chinese Community emphasized the fact that through the Catholic religion both racial groups will be more closely united in one brotherhood. When Msgr. Velasco expressed his thanks to the Chinese and Filipino Community for this elaborate welcome, he stressed the fact that Mrs. Price had contributed a piece of valuable land in the heart of the city for construction of a Chinese Chapel. "This," the bishop said, "is a symbol of the cordial and brotherly spirit of cooperation between the two racial groups in the city of Tacloban—may it be an example for others."

Behave like men, and take courage, be not afraid nor dismayed for the king of the Assyrians, nor for all the multitude that is with him: for there are many more with us than with him.—With him is an arm of flesh: with us is the Lord our God, Who is our helper, and fighteth for us.

2 Par. 32, 7-8

LETTRE DE FAMILLE

LA presse étrangère a repris et commenté, avec assez de tapage, deux déclarations faites à propos des missionnaires de Chine, en réponse à une même question posée l'une, à Genève, au cours des pourparlers sino-américains; l'autre dans une entrevue entre M. Chou En-lai et Signor Pietro Nenni, le leader socialiste italien catholique. "Pourquoi avait-on ainsi traité les missionnaires étrangers?"—Curieux que la question n'ait pas mentionné également les prêtres, les religieuses, les catholiques chinois bien davantage maltraités. La raison en est sans doute que M. Nenni n'était pas au courant de ce fait. Il ne s'agit pas que des étrangers, mais de la religion. Il faut y revenir sans cesse, car l'on sous-entend toujours que la persécution actuelle n'est pas religieuse, mais anti-étrangère seulement.

La déclaration de Genève, telle que rapportée par la presse, nous dit "que les missionnaires étrangers en Chine qui respectent les lois du pays sont assurés de la protection des autorités chinoises". Il faudrait donc admettre que les missionnaires de Chine, catholiques et protestants, furent des malfaiteurs du premier au dernier; puisque des quelque 4,000 missionnaires protestants, il n'en reste aucun, sauf en prison. Des plus de 6,000 missionnaires catholiques, il n'en reste plus que 27, dont 12 sont en prison et 15 plus ou moins libres. Pouvons-nous espérer qu'au moins ces 15 ne sont pas des "criminels", puisqu'ils ne sont encore ni expulsés ni en prison. Souhaitons qu'ils jouissent longtemps encore de cette protection qui leur est assurée . . . C'est ce que l'avenir nous dira.

Quant à Signor Nenni, d'après les rapports de presse également, "les plus hautes autorités chinoises l'ont assuré que si les missionnaires catholiques romains désiraient recommencer leur travail, il n'y avait aucune objection, pourvu que les religieuses et les prêtres restent en dehors de la politique".—Aucune précision d'ailleurs sur cette expression: "rester en dehors de la politique". On se demande bien en quoi des Carmélites cloîtrées, des Trappistes silencieux, des religieuses qui ne connaissant rien du monde qui les entoure sauf leurs malades et leurs pauvres, des missionnaires qui ne trouvent pas assez de temps pour satisfaire aux besoins de leur travail apostolique, aient pu faire de la politique . . . Or, ils ont tous été expulsés. Ne serait-ce pas plutôt qu'en régime communiste pratiquer la religion, si cette religion n'est pas totalement soumise à l'Etat et son instrument, c'est être de fait et nécessairement réactionnaire, anti-révolutionnaire et donc un criminel politique?

Les autorités gouvernementales d'autres pays d'Asie ont repris la même formule: Les missionnaires étrangers sont bienvenus, pourvu qu'ils ne se mêlent pas de politique; pourvu qu'ils obéissent aux lois du pays . . . etc. Mais on ne prend jamais la peine de définir clairement le sens de ces expressions. Faire des conversions est défendu dans certains états: l'apostolat missionnaire est donc de fait une activité politique. Tel pays impose le birth-control par des moyens que l'Eglise ne permet pas: les pasteurs qui mettent leurs fidèles en garde se trouvent désobéir aux lois. Les missionnaires encore essaient d'améliorer les conditions sociales qui les entourent selon les normes pontificales: famille, éducation, travail, hygiène physique et morale. Le gouvernement—c'est son droit et son devoir—s'y intéresse aussi; mais est-ce que cela devient alors de la politique pour les missionnaires ou le clergé? Et combien d'autres situations pourrait-on mentionner?

On dit encore à Signor Nenni que "la question catholique en Chine n'était pas importante puisque les catholiques n'étaient qu'une infime minorité de 3 millions sur 600 millions".—Encore le même sous-entendu: donc il ne s'agit pas de persécution religieuse.

Mais alors pourquoi les autorités actuelles s'acharnent-elles sur cette minorité? Si elle est insignifiante quant au nombre, elle a donc en elle quelque chose que l'on juge extrêmement dangereux pour le régime. Et

voilà justement la preuve qu'il s'agit bien d'une persécution religieuse, car alors, il ne reste plus que l'idéologie, les principes, la croyance et la morale. Quand on parle du communisme chinois, l'illusion demeure encore qu'il est différent, plus humain, plus conciliateur . . . Illusion bien vivace en dépit de tout ce que l'on sait ou devrait savoir. Le communisme, où qu'il soit, est anti-religieux; il l'est par principe, par essence, et son histoire dans quelque pays que ce soit le prouve clairement. Et c'est la même chose pour le communisme chinois. Il fut anti-religieux et persécuteur dès le début. Les anciens missionnaires du Foukien, du Hunan, du Kiangsi, le savent trop bien qui furent les toutes premières victimes en 1924-25-26-27. Dans les années 1930 et suivantes, lorsque les communistes eurent réussi à s'établir das les régions montagneuses du Kiangsi, ce fut la même chose. Dans un rapport au Deuxième Congrès National des Soviets de Chine, 22 janvier 1934, Mao Tse-tung disait: "Dans les territoires soviétiques chinois, les prêtres catholiques et les pasteurs protestants ont été expulsés par les masses populaires. Les propriétés saisies par les missionnaires impérialistes ont été rendues au peuple. Les écoles missionnaires ont été transformées en écoles soviétiques . . ." Chassés du Kiangsi, les communistes se regroupèrent à Yenan, au Shensi. Et là encore ils appliquèrent leur doctrine et tous les missionnaires furent expulsés, les catholiques pressurés. Et pourtant, dans ces années, les catholiques n'étaient qu'une minorité encore moins importante.

Non, il s'agit bien de persécution religieuse, la résultante directe, nécessaire, inévitable d'une politique inflexible. On l'a dit, écrit bien des fois: "Le régime de Péking obéit aux mêmes lois que les autres régimes marxistes, guidés par le Parti unique, monolithique, totalitaire. Il ne peut supporter une formation politique, un groupement social, une force idéologique, une force de production quelconque, agissant soit en opposition avec lui, soit tout simplement en dehors et indépendamment de sa direction, de son action et de son contrôle. Cela vaut à fortiori pour l'Eglise catholique, dont le dogme, la morale et l'autorité échappent au contrôle direct du Parti et de l'Etat." Comme l'ont dit et écrit combien de fois des missionnaires, des laïques, catholiques, protestants ou sans religion, qui ont vécu le système: "En Chine populaire, il y a pour chaque individu obligation d'adhérer quotidiennement, par un engagement personnel, à la politique agraire, industrielle, religieuse, militaire, hygiénique, artistique, scolaire, du gouvernement . . . Il s'agit là d'une véritable obligation juridique, puisque ne pas penser comme le gouvernement, c'est faire acte de contre-révolutionnaire et que ce crime—le seule crime—remplit chaque jour les prisons et les camps de travaux forcés".—"Tout individu a donc l'obligation juridique de se conformer, non pas négativement, ni passivement, mais activement et positivement, personnellement et quotidiennement à la politique multiforme du gouvernement. En Chine Populaire, comme en Russie Soviétique, les décisions gouvernementales, prises par le Parti, étant par définition les mesures les plus propres à atteindre le but révolutionnaire et à réaliser la construction socialiste, en conséquence, tout acte (ou toute ommission), toute parole (ou tout silence) et même toute intention et toute pensée qui ne s'accordent pas et ne se conforment pas aux directives et instructions gouvernementales, sont ipso facto un acte, une parole, une intention et une pensée contre-révolutionnaires passibles de sanctions légales ou extra-légales".

A propos de cette conversation de Signor Nenni avec M. Chou En-lai, il est d'autres détails intéressants. On a prétendu que Signor Nenni avait fait son voyage en Chine avec l'approbation préalable de S.E. Monseigneur Montini et même du Secrétariat d'Etat du Vatican. Tellement que *l'Osservatore Romano* du 12 décembre dernier dût vigoureusement dénoncer ces assertions comme étant "absolument et totalement fausses".

Dans cette entrevue, Mr. Chou En-lai (qui d'ailleurs l'a fait plusieurs fois) a volontiers admis tout le bien que les missions catholiques avaient fait en Chine.—Pourquoi alors cette façon de traiter les missionnaires? —La Chine était maintenant devenue une nation forte, indépendante, capable et fière de se suffire à elle-même. Comme dans toutes les révolutions jeunes, il y avait eu des excès commis, on avait dépassé ou mal compris les directives reçues. (Il aurait fallu mentionner que ces mouvements de recrudescence de persécution religieuse étaient périodiques, déclenchés à telle date pour se terminer à telle date). L'entretien se termina sur l'assurance que "si l'Eglise Catholique Romaine voulait envoyer de nouveaux guides spirituels en

Chine, le gouvernement n'y avait pas d'objection s'ils ne se servaient pas de la religion pour faire de l'action politique".—Notons cependant une précision que la presse n'a pas rapportée: il ne s'agirait que de missionnaires italiens seulement. (Pourquoi cette nuance? N'était-ce pas pour Signor Nenni plutôt?) Signor Nenni évidemment serait le seul en mesure de nous dire l'authenticité ou non de cette précision. Et comme l'invitation aux missionnaires de revenir lui a été faite à lui, il pourrait sans doute faciliter non pas les *retours,* car l'invitation n'est faite qu'à des *nouveaux* guides spirituels, mais la venue de nouveaux missionnaires. Il nous semble que ce soit une tentative à essayer. Jusqu'ici un seul missionnaire a réussi à pénétrer en Chine après 1949 avec permission . . . et c'était une erreur. Il a d'ailleurs été expulsé par après. Signor Nenni, après cette entrevue, se serait demandé si, en fait, l'Eglise de Chine n'avait pas manqué de souplesse, d'adaptation aux nouvelles circonstances, de patience peut-être—une impression que est maintenant si peu neuve et si souvent entendue qu'elle est devenue une rangaine. Comment se fait-il tout d'abord, et pourquoi n'y pense-t-on jamais ou prétend-on l'ignorer, que dans aucun pays où le communisme soit au pouvoir, jamais l'Eglise n'ait pu "s'adapter"? En Chine, si l'on repasse les événements depuis le début de l'ère communiste, on peut facilement voir que les missionnaires et le clergé chinois prirent trois positions. Un petit nombre ne virent jamais aucune possibilité d'entente; ils restèrent sur place, continuèrent leur ministère, convaincus qu'un jour ou l'autre ce serait la fin. La majorité des autres espéraient une entente—ils la croyaient sincèrement possible au début et s'obstinèrent à garder cette espérance—, au moins ils seraient tolérés. Avec les Chinois, on peut toujours s'entendre . . . le communisme chinois sera différent . . . la vieille culture chinoise de politesse, de non-violence, de gentillesse influera certainement . . .

La bonne volonté de l'Eglise fut généreusement offerte dans *China Missionary* d'alors que les autorités communistes lisaient crayon en main et soulignaient en rouge et bleu. L'Eglise continua de soutenir ses écoles: professeurs, finances; de maintenir ses hôpitaux. ses dispensaires, parce que c'était concourir au bien du peuple que le gouvernement prétendait vouloir. Catholiques et prêtres s'empressèrent de prendre part à toutes les corvées publiques, de souscrire même aux emprunts nationaux, de contribuer largement aux donations en vivres, vêtements, secours aux époques de famine, d'inondation, si bien qu'ils furent souvent louangés officiellement par les autorités pour avoir donné l'exemple, pour avoir rempli ou dépassé leur quota assigné, les premiers . . . etc.

Résultat: tout ce dévouement n'était qu'apparent, c'était un trompe-l'oeil, visant un but détestable: c'était pour tromper le peuple, c'était faire usage de "balles recouvertes de sucre".

Une troisième groupe de missionnaires et de prêtres enfin, pas tellement nombreux, peut-être une centaine, firent encore plus: ils se mêlèrent totalement au peuple, prirent part aux réunions, devinrent membres des coopératives de travail ou agricoles, vécurent avec un courage admirable une vie de détachement total, cultivant leur lopin de terre, tissant l'étoffe de leurs vêtements, mangeant comme les plus pauvres, travaillant sur les routes, construisant des digues . . ., en un mot tout. Presque tous furent déclarés travailleurs ou paysans modèles, furent élus chefs de comités, de groupes . . .

Résultat: expulsés comme tous les autres; dénoncés comme plus dangereux encore que tous les autres, condamnés comme étant des "super-espions" dont les manigances secrètes étaient supérieurement raffinées.

On oublie trop souvent également que, dans tous les diocèses, les autorités ecclésiastiques se sont efforcées de toutes façons et maintes fois d'arriver à une entente. Des concessions furent faites, le plus nombreuses possibles; mais sur les essentiels il ne pouvait y avoir de concession légitime. Et là est le point cardinal de toute la situation: le communisme ne supporte pas et ne peut supporter aucun essentiel qui ne soit lui-même. Et donc le communisme chinois, comme partout ailleurs, s'est acharné sur l'Eglise pour la détruire.

Exode des Missionnaires

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Religieuses	11

Note: 12 prêtres (1 évêque) sont en prison.

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